

The Expositor

and Current Anecdotes

ENTERED AS SECOND CLASS MATTER AT THE POST OFFICE, CLEVELAND, OHIO

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Volume XXII

Issued Monthly

NOVEMBER, 1920

Subscription \$3.00 per Year

Number 2

Total Number 254

The Sufficient Authority and the Adequate Response

Bishop W. F. McDowell

I want to speak to you very briefly upon the abstract subject, "The Sufficient Authority and the Adequate Response," upon the concrete theme, "The Personal Leader and the Personal Following."

We are a group from many places under the sun, and we are of many kinds. Some of us are conservative, some of us are conservative to the point of being "stand-patters." Some of us are progressive to the point of being radical. Some are cautious and timid, both with reference to their own lives and with reference to the life of the world. Some are full of the brave spirit of experiment and adventure and are willing to go with a song over untrodden paths and into unknown fields.

It would be a little difficult to get us into perfect unity unless we found the right basis for that unity. Some of us are individualists by make-up and by practice. Some of us are not individualists, but make the social emphasis without very much care for individualism. It would be a little difficult to get us together unless we find the right basis upon which to get together.

The nations of the earth are all torn to pieces, and it is difficult to get them together, partly because we have not found quite the right basis or accepted it.

I was sitting one day in the preachers' room at Cornell University, when a rap came at my door, and I went and admitted a young man who said he came seeking an interview. After a few moments of personal greeting and an inquiry as to who he was and where he was from, he told me his name was "Van something" and that he was a Dutchman from South Africa.

He said he had come to talk with me about a thesis he was preparing. I asked the theme upon which he was proposing to write this thesis, and he said, "I propose to write a thesis upon the modest subject, 'The Synthesis of the Nations.'" (Laughter) I arose and opened the window. I had no intention of being shut up in a room with a topic like that, with no chance for escape.

I said, "Now go on with what you want to say about it." "Well," he said, "It is like this, sir, the people and the nations of the earth are all at swords' points," (and this was before 1914), "such peace as there is is either the result of armed neutrality or selfish interest." He said, "If this is the best hu-

manity can do, then humanity cannot do very well." "Frankly," he said, "I do not see how Almighty God stands it. I can hardly stand it myself." (Laughter) He said, "Some how or other, the nations of the earth must be brought into a better unity of purpose and character or the whole business is an unspeakable and unmitigated failure."

I said, "Yes, what is your theory?" "Well," he said, "first, negatively. The nations cannot be got together around the cannon. Militarism separates people. It does not unite them. The nations cannot be got together around commerce. At bottom the war for the dollar is what generates the world's strife. As far as I can see, the nations cannot be got together around a form of government. There is no way by which they can be made to unite about a political platform. As far as I can see, sir, there is only one way to get anything like world unity in the midst of the world diversity, and that is around a person, and as far as I can see there is only one person. The nations cannot be got together around Mohammed, or around Confucius, or around Buddha. The races cannot unite around Napoleon or Cromwell or Washington or anybody else that I can see now living."

The boy arose, and speaking like a prophet said, "As far as I can see the way to peace for the troubled world, the way to fusion and unity on the part of a varied world lies in the path that leads to Jesus of Nazareth. May be the world will not accept the words of life from him, but apparently nobody else has them."

Then I arose and went and opened another window, for it seemed to me that outside any window on that moment I might see some new burning bush, and out from a new burning bush, I might hear again a voice of God.

Today I am not anxious to speak an abstract word to you. I know the troubled condition of the times. I know the fevered unrest of the period. I know the difference of judgment between us and the passionate interest that consumes us, but today I am asking that all your differences be fused, all your varieties be brought to peace and harmony in the exaltation of that sufficient personal authority in our Lord, Jesus Christ.

I ask you to remember that his authority is not the authority of power, not the author-

ity of military might, not the authority of the military manner; his authority is due to his perfect character. His right to rule is due to his passionate purpose in the world. His right to rule is due to his beneficent purpose for the world. If I knew a better person, I would obey him. If I knew a better person, I would recommend him to you. I know no better person. I am compelled, therefore, to give him lordship in my life, not reluctantly, not doggedly, not sullenly, but jubilantly, because he is what he is, gladly because he proposes what he proposes, with a shout upon my lips because he gives me the chance to identify my own poor life with his beneficent purpose in the world.

And it comes at last to that this morning. I have no abstruse and mysterious and difficult word to say to you. I have seen you through all these years. It is tens of thousands of you I have seen, and the thing for which through the years that have been many I have increasingly prayed, is not that I might lay down a program of belief that you would accept, not that I might frame a creed about which you would gather, the thing for which increasingly I have prayed through the years is that by God's help I might make Jesus Christ real and sovereign and supreme and personal in the lives of the students of my generation.

After all, it comes to that: Has he your vote to be King? Has he your vote to be Lord and Leader and Master and Teacher? Has he your vote to rule over your life and activities and localities?

I cannot forget the circumstances under which I went to Nashville sixteen years ago to speak. I cannot forget how a girl that we thought then was dying, though she lived to our joy for a goodly period of months thereafter, called me to her on Saturday and said, "You are planning not to go to Nashville because you are afraid I will slip away while you are gone. Do not do it. Go down tonight. Look at the students tomorrow morning. Hurry home tomorrow night and I will stay until you get back." And once when I went to speak to Harvard students, she did not stay until I got back. But she said, "Look those students in the face and tell them for a girl that is broken and cannot do it, that if any one of them has a chance to do anything anywhere for Jesus Christ or with Jesus Christ, to jump at the chance."

He is the sufficient authority. It is for us to make the adequate response. You can open your New Testament at any one of a half dozen places and see exactly what I mean. Maybe somewhere along here you will find the text, I do not know. Passing along he meets some men who are fishing and says to them, "Come along with me, I want ability like yours," and they dropped their nets and went along with him. The authority was his, the response was theirs. He comes to a man who is collecting taxes and says, "Come along with me," not in a military tone at all, but in that kind of gentle persuasiveness that would make men leap to their feet and cry out, "I will go with you anywhere."

I need ability like yours, Matthew. I need the ability of all the great Matthews that are in this audience this morning. He saw a rich, young ruler and longed for him. There again was the sufficient authority. There, however, was the melancholy and utterly inadequate response. One day he said to his disciples, "Go into a certain place and find a person there who owns a couple of animals. Bring them to me, and if anybody says anything, just say, 'The Master needs these animals.'" That is the sufficient answer: "The Master needs them." In his day it was the need of an ass upon which to ride. In this day it is the need of a limousine, the need of a whole train, the need of a fleet of ships; but again the sufficient authority for anything needed in the way of transportation is that the Master needs it.

So he said, "Send word to a certain man that I will eat the Passover in his house with my friends and disciples." That is the need, that is the authority, that is to say, "He needs your house, he needs your cottage, he needs your hospital, he needs a place." The authority is his authority. The test is the test of the kind of response which may come from you to his authority.

I do not doubt that I could lay down here twenty-five propositions and if freedom were permitted I could break up this great convention inside of thirty minutes over the first of them. There would be anywhere from one thousand to five thousand different opinions upon almost any proposition that might be submitted. But I am eager to believe that no such difference of opinion exists with reference to the invincible supremacy of the Lord Jesus Christ over life and conduct and activity. I therefore withhold the twenty-five propositions and fuss only in my own mind with them, and ask you to forget that I am standing here and to forget that anybody else is standing here except him, while he says, "Come along with me. This is my commandment that ye all love one another. Go into all the world and make disciples of all the nations."

Men and women of the great convention, men and women from Canada, God bless you! Men and women from the states, east and west and north and south, God bless you! Will any of you vote to turn him away? Will any of you argue with him? Will any of you refuse perfect obedience to him? I believe not, under God. I believe that from this hour there will go back to the colleges and at last out to the whole world a vast stream of consecration to human welfare and uplift. This will come from the meeting face to face this morning between Jesus Christ the sufficient authority and this multitude ready to obey. I do not present it as a sacrifice. I do not ask you to do this thing as martyrs. I think that American soldier who wrote these words home was right when he said, "I never understood the cross until now. I think Jesus Christ was a lucky man to have the chance to die for a great cause." Oh, I think you are lucky men and women to have a chance to identify yourselves with Jesus Christ from today on into the far future.

There is a poem that we are tolerably familiar with which seems in the ring of it, and the lilt of it, to be really just about right, and yet in point of fact, it fails to touch the highest level.

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever God may be
For my unconquerable soul.

"In the fell clutch of circumstance
I have not winced nor cried aloud;
Under the bludgeonings of chance,
My blood is shed, my head unbowed.

"Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

"It matters not how straight the gate,
How charged with punishments the scroll,
I am the master of my fate,
I am the captain of my soul."

That sounds exactly right, but it does not quite touch the highest level. Here is the truth for those last two lines, "I am the master of my choice, Christ is the Captain of my soul." The only way to bring life to life's highest is to set Christ in supremacy over one's soul.

I want you to joy and rejoice in it. This is the very finest thing that life has to offer. This sufficient authority, namely the authority of Jesus, the opportunity to fall in behind the great white Captain, is the finest thing life has to offer.

You remember Allan Seager's beautiful poem, "The Rendezvous with Death."

"At noon at some disputed barricade,
When spring comes back with rustling shade
And apple blossoms fill the air,
I have a rendezvous with Death
When spring brings back blue days and fair."

Then he drew a picture of that which looks so attractive.

"God knows 'twere better to be deep pillowed
in silk

And centered down where love throbs out in
blissful sleep

Breath to breath where hushed awakenings
are dear

But I have a rendezvous with Death.

At midnight in some flaming town,
When spring trips north again this year
And I to my pledged word am true,
I shall not fail that rendezvous."

Now change these lines. Put in that other name—the name of life, not of death.

"I have a rendezvous with Christ
At midnight in some flaming town,
When spring trips north again this year
And I to my pledged word am true,
I shall not fail that rendezvous."

Any other failure would not be half so fatal but the failure of the rendezvous with Christ somewhere in the heart of India, somewhere in the depths of China, somewhere in the blackness of Africa, somewhere in some far hidden town, the failure to keep rendezvous with Christ will be absolutely fatal.

I can take only another moment to tell you a bit of personal experience. I went to Washington to live nearly four years ago. I left Chicago because they said Chicago was too excited and big and trying and strenuous for one getting on to the point of life where he was entitled to a little leisure. I went to Washington, with the war on. It may be that some leisure will come in some far off day in the future, but there does not seem to be any immediate chance for it. One day, either when I was awake and seeing a vision, or asleep and dreaming a dream, one day before we were in the war, in those drugged and doubting years, it seemed to me that I met that familiar figure whom we call Uncle Sam, on the street. He looked incredibly depressed and sorrowful. I stopped and said to him, "Uncle Sam, you do not seem happy." He gave me such a look as I shall never forget. He said, "How can you be happy? Have you heard from France, have you heard from Belgium? How can you be happy?"

I said, "Uncle Sam, what do you want to do?"

"Do," he said, "I want to get into it. Three blocks up the street I met George Washington, and George has always been rather respectful to me, but he swore at me like a Virginia gentleman (Laughter) as he told me what he thought of my conduct in being out of this great struggle for mankind."

He said, "I slipped down a side street for fear I would meet somebody else, and on the side street I met Abe Lincoln, and Lincoln looked at me and said, 'Sam, are you going to let the government of the people and by the people and for the people perish from the face of the earth? If you are, you may take me off the list of those who love you.'"

I said, "Uncle Sam, what do you lack?"

He said, "I have got to have money, millions and billions of it and I have got to have men, fighting men, millions of them, and women to take care of hospitals, thousands upon thousands of them. I do not know how long I can stand it," and he stumped off down the street.

Pretty soon up from the hills and the valleys they began to come. You saw them, some of you were them, and the people poured out their treasure and the world poured out its life, then I met Uncle Sam again on the street waving a flag as he walked along saying, "We won't come back 'till it's over over there."

Oh, a man who cannot dream dreams and see visions has no right to be alive these days!

So on another day I met another figure. The armistice had been signed. We were making some sort of steps toward peace and quiet in the world and I met this other figure. He wore a seamless robe and there were some

scars on his forehead, and as he reached out his hand there were scars in the hand, and he limped as he walked, and I bowed low before him and said, "Master, what is the trouble?"

"Oh," he said, "all my wounds have broken out afresh. I am thinking of broken Europe. I am thinking of the nations of the earth that have come to grief because they do not know my Father and Me."

"Well," I said, "Why don't you go to them?"

He said, "I cannot go alone. I must have millions of money. I must have thousands upon thousands of teaching men and preaching men, of healing men and helping men. I must have women by unaccounted thousands to touch the life of girlhood and womanhood, and I do not know whether I can stand a second crucifixion."

THE PARABLES OF SAFED THE SAGE. The Parable of the Ethiopian Maiden and the Alarm Clock.

Now in the Synagogue where I minister is there a good man with a Conscience like that of a Gadfly, and the Misdirected Zeal of a Flea, inasmuch that he is always Stirring Things up.

And it is his wont to rise in the congregation when it is assembled for Prayer and for Waiting upon the Lord, with oftentimes more Waiting than Prayer, to say,

This Church should Rouse itself and waken to its Opportunity. We should be Active. We should not continually live at This Poor Dying Rate.

And all that he saith is Very True, and Very Irritating and Very Ineffective.

For those whom he thus addresseth are those of the Saving Remnant who already are aroused, or who have Slumbered in Prayer Meeting since the World Began, and can continue to ride in their Spiritual Pullman until it reacheth the Grand Terminal of Heaven, and they will never do any one any Harm.

But all the activity of this Good Brother is Geared to no Productive Machinery. It Cutteth No Ice.

Now there came a time when his Wordy Exhortation got upon my Nerve. And I spake unto him, saying, If thou desirest the Church to Rouse, then Rouse thou thyself, and be silent, but Saw Wood. For there were better things for thee to do than to Run thy Vocabulary in High Gear and never slip thy Clutch into anything that will make thine own wheels go around. For thou hast been right where thou art, in the middle of the Road, honking thy horn to others to Speed Up ever since I have known thee. Yea, and every little Christian in the Church doth get somewhere in his little Ford Car, save thee only. And thou occupiest Valuable Roadspace, and usest the whole power of thy Six Cylinder Lungs in Honking up other Christians who need it not.

And he was amazed, and he answered me nothing.

And I spake unto him this parable, saying,

Thou art like unto an Alarm Clock which Keturah bought, and presented it unto the Ethiopian Maiden who wrought in her Kitchen, that she might Rise and Cook the Breakfast while we slept. For that Alarm Clock did assuredly wake at an unearthly hour every morning every soul in the house save only the

Do you see? He is walking before you this morning. He limps as he walks and the old wounds are all open again. His is the holy purpose in the world. His is the supreme passion for the world. His is the perfect authority in the world. Oh, men and women, up after him, after him to the ends of the earth today!

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Ethiopian Maiden.

And after I had thus spoken, it was as long as Six Weeks before this Good Brother did again speak in the meeting for Prayer and for Waiting upon the Lord.

THE PARABLES OF SAFED THE SAGE. The Parable of the Guest-Room Towels.

There came to me a man who said, The trouble with thee, and with the Church, and with all who labor with thee, in that thy Methods are Old. We are living in a New Age, and the Old Methods are Inadequate.

And I answered, Thou speakest truly, and perhaps wisely.

And he said, How is it that if what I say is Certainly True it is only Possibly Wise?

And I answered him, Because there are no kinds of unwisdom so great as those that are founded on Truth that is Ill Considered. What New Methods dost thou advocate?

And he Got Busy with a Line of Talk about his New Methods, that never had been tried anywhere, and which were certain of but one thing, that they never would work.

And he said, How dost thou like my New Methods?

And I said unto him:

I went to a certain city, and lodged with a friend who sent me to my bed in the Guest Chamber. And it was a Comfortable Chamber, and his wife had made it ready for my coming. And among the other Preparations, she had hung the towel rack full of New Linen Towels, which she had purchased by the Dozen, and there were Six of them in my Room. And they were Very Nice Towels, and well worth the Price that she paid, for Linen was Going Up. But when I essayed to wipe my face upon them, then I could not do it. For those Towels were every one of them as Stiff and as Shiny as a Sheet of Tin, and likewise as Impervious to Water. So I mussed them up, one of them and yet another and another till I had polished my face with the Metallic Surface of all six of them.

And I said unto him, There must needs be New Methods, and I would not be last in the use of any of them that are good. Neither do I care to be the first to dry my face upon a New Towel. Let him that is ambitious for New Experiments try it before me, and after it hath gone to the Laundry and come back, less Shiny but more Serviceable, then will I try it. It is enough for me that I must wear my own New boots.

THE GEOGRAPHY OF TEXTS

The Land Of The Book

In the Heart of the World.

Glancing at a map of the ancient world—which reached from India on the east to Spain on the west, from Ethiopia on the south to Scythia on the north—we are struck by the apparent fact that Palestine lies in the center. It is near the meeting-place of three continents. Lying on the western border of Asia, it faces Africa to the southwest across a corner of the Mediterranean, and Europe a little farther to the northwest.

To the east, though the road thither must make a long detour to the north around the Arabian desert, lies Babylon. Yet it was a traveled road, for from that region comes the founder of the nation in obedience to a divine impulse; and to and fro over it marched the captives under the guard of Nebuchadnezzar's soldiers, returning with the gifts and decrees of Cyrus the Persian. Just east of Chaldea lie Media, Elam and Persia, whence came Cyrus, the first great ruler from our Aryan race.

North of Chaldea is Assyria. Over the caravan route to the northeast connecting Canaan and Assyria, the cruel Assyrian conquerors dragged the captive Israelites of the northern kingdom to sink into oblivion in the distant lands beyond the Tigris. But this caravan route not only ran to the northeast, but it skirted the western border of Palestine and extended to the southeast, crossing the Sinaitic wilderness, to Egypt. This was a much-traveled route all through Israel's history. The patriarchs traversed it, Abraham, Jacob and Joseph.

Yet though caravan routes linked Canaan to the rest of the world, it was protected from that dangerous daily contact with neighboring idolatrous nations by barriers of desert and mountain and sea. But before the beginning of the Christian era, man had built larger ships and the Mediterranean had become a road instead of a barrier, and the gate was opened to the west.

The Unique Land.

Of all the lands of earth, Palestine is unique. Palestine has exerted an influence out of all proportion to its size and resources. It caused the greatest single event of the Middle Ages, the Crusades. By that event it awakened the spirit of adventure, which led to the greatest single factor in modern civilization, the discovery of America.

Not its least distinction is that it has lent to consecrated genius poetic images and a poetic diction amounting almost to a new tongue.

Dean Stanley wrote: "Images from this one spot have now passed into the religious language of the civilized world, and in their remotest applications, or even misapplications, have converted the nations and shaken the thrones of Europe."—N. Y. Observer.

The rule of Palestine over the world has been a religious one. And religion is the strongest force that the world knows. All other passions are destroyed or dominated by it. Fear, hatred, avarice, ambition, even

love—all go down before it. And Palestine, a tiny, remote land, has given religion to more than half of the world. To Mohammedan, Jew and Christian, Palestine is the Holy Land. To the ancient Hebrew, this was the Chosen Land, Neh. 1:9, the Land of Promise, Heb. 11:9.

Why did Jehovah choose this remote land as the place in which to train the people through whom he would reveal himself to the human race?

At first glance, two of the reasons seem contradictory. It was behind barriers of mountain, sea, and desert, so the people were protected from contamination and absorption by the surrounding idolatrous nations. Secondly, it was in the center of the known earth, on the borders of three continents; and the great caravan routes between the centers of ancient civilization either crossed its territory or skirted its edge, so that the knowledge of the Lord and of his Son could easily be carried to the world.

But there is another reason, perhaps more important than these two. Geography not only controls history but it influences literature. And in this little land, 150 miles long, the Lord intended that the Book should be written that would carry his message to the race. But spiritual things must be told to men in physical phrases. The things of the kingdom are made plain by allusion and simile, by metaphor and parable. But the reader must know the life back of the allusion and parable or he understands nothing, and gains nothing.

The valley of the Jordan is like no other in the world. The Creator planned for this in the beginning. The river rises on the side of Lebanon 1,700 feet above the Mediterranean, flowing into the Dead Sea 1,300 feet below the Mediterranean, after a course of less than 150 miles. This change of level makes the river run the gamut from everlasting snows to torrid sands. From the river westward we find hills and valleys, plateaus and seashore plains. So this little land is an epitome of the geography of the world; it shows the climate of all zones, except the frigid. The Book written here reflects these varying conditions from the psalmist who wrote:

"He giveth snow like wool;
He scattereth the hoar-frost like ashes.
He casteth forth his ice like morsels;
Who can stand before his cold?"—Psa. 147: 16, 17.

to the prophet who said, "And a man shall be as . . . streams of water in a dry place, as the shade of a great rock in a weary land." Isa. 32:2.

Such allusions not only carry the thought the writer would convey, but fix it in the memory by linking it to the surroundings.

Sitting in a railroad station in a little Pennsylvania town waiting for a train, every glance from the open door upon the rampart of hills not far away, caused this verse to ring in my ears:

"As the mountains are round about Jerusalem,
So Jehovah is round about his people."—
Psa. 125:2.

On the shore of the Atlantic or of the Great
Lakes, a stormy day reveals the meaning of
"Above the voices of many waters,
The mighty breakers of the sea,
Jehovah on high is mighty."—Psa. 93:4.

The fruitfulness and grace of the stately
palm cause it to be a favorite emblem of the
good man.
"The righteous shall flourish like the palm-
tree."—Psa. 92:12.

Would the writer sing of attractiveness, he
makes his loved one to be "a rose of Sharon,
a lily of the valley."—Song of Solomon 2:1.

And so there are scattered all over the Book,
trees and flowers, stern mountains and smil-
ing valleys, hillsides dotted with cattle, and
fields covered with flocks, palms and cedars,
olives and figs, sowing and threshing. The
Bible is an outdoor book, not a book of the
cloister or the study. Knowledge and love of
outdoor life are necessary to understand much
of it.

"Nowhere else in the world is there such
a wonderful diversity within so small a com-
pass. Now all this is more than curious; it
has made the imagery of the Holy Book as
universal as the Holy Land, wide as the race
of man. The Land of the Book has made the
Book of the Land the book of all lands."

The Unique River.

Let us stand on the bank of a famous river.
No other river in the world is like it. It rises
in the snow fields of a lofty mountain and
rushes down its slopes and along a deep gorge
in the earth. In less than one hundred and
fifty miles it falls 3,000 feet, ending its course
1,300 feet below the level of the ocean. So
wild and swift is it that its name means **that
which falls**, "a descender."

When the summer's sun melts the snow of
the mountain-tops, the river, shallow at other
times, becomes a raging flood. It is not only
exceedingly swift, but bewilderingly crooked. In-
to the waters of the river now no fisherman
drops his nets, on its bosom no boat spreads
its sails, and along its shores stand no great
cities with busy wharves reaching out into its
waves. It flows into a sea also without a
fishery, without commerce, and without a port.
Upon the banks of this river grow the vine,
the fig and the olive. Groves of lofty palms
shade its fertile valley. It is a sacred river
to one-half the human race. It is mentioned
195 times on the pages of the Bible.

The Jordan enters the Biblical story when
Lot and Abraham agreed to disagree, and Lot
chose the "well-watered plain of the Jordan
and journeyed east." Gen. 13:10, 11.

When the Israelites came to take possession
of the Promised Land, they came to the east-
ern gate and one of the striking stories of
the Old Testament is that of the crossing of
the Jordan under the leadership of Joshua.
Josh. 4:1-24.

The death of Elijah and the succession of
Elisha to the prophet's office are connected with
the Jordan. 2 Kings 2:1-18.

The Syrian general, Naaman, was cured of
the leprosy when he bathed seven times in the
Jordan at the command of Elisha. 2 Kings
5:1-19.

Rising in lofty, snow-capped mountains, fed
by melting snows, the Jordan is subject to
strong spring floods. This "overflow of the
Jordan" is referred to in Josh. 3:15; 1 Chron.
12:15.

The Jordan was the scene of the ministry of
John the Baptist, Matt. 3:5, and of the baptism
of Jesus, Matt. 3:13-17.

The Jordan has also given to the Christian
world the common metaphor for death, the
deep, dark, swift river which must be crossed
to reach the green fields of the heavenly
Canaan.

SCOUTING FOR THE PRAYER MEETING.

At Worcester, Mass., there is a church that
divides its large membership into groups of
thirty each and each week each person in
one of these groups receives a special letter
asking them to make a special effort to at-
tend the prayer meeting that week.

This same church distributes information
cards in the pews and visitors or new comers
fill them out. They are made into a card
index and church literature, including calendars
are sent to them. In this way many are
interested and won to membership.

"NUF SED."

"Am I good enough for you?" sighed the
fond lover.

"No," said the girl candidly, "you're not, but
you are too good for any other girl."

NOT A CONNOISSEUR.

They were at the art exhibition. "Wot's this
mean, 'Arry?" asked 'Arriet, looking at the
catalogue. "They call this 'ere picture, 'Two
Dogs After Landseer.' The two dogs are
there all right, but where's Landseer?"

SELLING SALVATION—OR PETTICOATS.

(Continued from Page 135)

to place. I try to use this time studying out
those problems which are not clear to me at
first, and oftentimes after weeks of thought
and prayer, a great light shines upon me, and
I see how some principle which applies to
me is equally true in performing the tasks of
Kingdom Service in the Master's Vineyard."

Edwin Bakerfield put out both hands and
took those of the petticoat salesman into his
own firm, warm grasp.

"I can never tell you," he said feelingly,
"just how much I am indebted to you. You
and I are friends for life. When you come to
little old Williamsville again, I hope to have
learned and applied many of the principles
you have given me tonight. I shall be ready
for my next lesson."

Ledyard Smithers made no reply. There
was a lump in his throat. He pressed warmly
the hands of the man he had never seen before
that day. A moment later he passed out into
the night, and Edwin Bakerfield went back to
his study where he spent an hour behind a
closed door.

The Pastor and the Money Question—II

Albert Sidney Gregg

"Whosoever will be chief among you let him be your servant." Matt. 20:27.

My purpose in selecting this verse is to call your attention to the great basic principle of the Christian religion—the doctrine of service, which is really the test of all that is worth while in life. Jesus made service a condition of leadership in the church, and in the affairs of the world. More and more men are being valued for what they do for others, rather than for what they gain in the way of money, power and prestige.

Emphasis is being placed on service in the business world as never before in history. An increasing number of business men hold that service should be put ahead of profits. They say that if a man renders a real service to the community, profits will follow naturally, and the success of these men fully attests that their doctrine is sound in the realm of money making as well as in religion. A real estate man has carried this idea so far that he advertises: "Nothing to sell but service," and he is finding that it is profitable to sell service rather than houses and lots. A great business philosopher teaches that in a true sale all parties make a profit, and that none lose. He also holds that service rather than profits should be the great objective of all business and industrial activities.

This idea of service which is slowly leavening business life and all social relations, is not a new thing. It is old, very old, but it has all the freshness of something new, because it is being given a new and direct application to the practical affairs of every day living.

Critics sometimes question the potency of the church, but the trouble with the fault-finders is that they fail to recognize the real work of the church, which is to change the thinking of people, and thus mould their lives. Remove Christian ideas and ideals, and what is there left that is worth keeping? It is a sufficient answer to contrast America with a heathen country where the Bible is unknown and churches do not exist. Here we have wealth, liberty, schools, protection for life and property, and opportunities for all. There the people are the slaves of poverty, ignorance and degrading superstitions. All that is best in the world today is the outworking of ideas and ideals derived from the Bible. And chief among them is the dominant idea of service. Its ramifications reach everywhere, and affect the thinking of thousands who fail to recognize its Christian origin. It is pre-eminently a Christian idea. To the extent that the idea of service grips the people is the church effective in human affairs. Without service, individual and organized, there is no Christianity.

A religious writer says that when God wishes to lead the human race in a particular direction, he plants a new idea or an advanced conviction in a man or woman or a group of men and women. Their efforts to make that idea or conviction effective enable God to accomplish his purposes among men. Thus the world has been led onward and upward by

prophets who have caught the thought of God, all the way from Abraham down to the present.

History is merely the record of God-given ideas battling for supremacy over tyranny, ignorance and superstition. Today the great ideas of liberty, democracy and service are in a death grapple with tyranny, selfishness, ignorance and greed. And in the very midst of this struggle stands the church of God as the custodian of revealed truth, the only institution having power to generate the ideas of service, liberty and democracy, without which there can be no civilization or progress.

In the Old Testament the basic word is "sacrifice." Jehovah demanded sacrifices involving the shedding of blood. In the New Testament the central word is "service." Thus we have the two-key words, "sacrifice and service," which comprehend both the law and the Gospel. Under the ceremonial system the purpose accomplished by sacrifices was to appease Jehovah, to win his favor, to turn aside his wrath. In the New Testament dispensation, Christ becomes the sacrifice for the whole world, and believers are to attest their acceptance of him by service. They are required to prove their faith by their works.

The object of this service is human welfare. It includes several lines of activity.

1. To preach, publish or promote the knowledge of Jesus and God among all nations.
2. To feed the hungry, clothe the naked, and care for the sick.
3. To destroy forces that cause suffering and sin.

In short, it is your duty as a Christian, as constrained by the spirit of Christ, to promote religion, charity and reforms.

Since the days of Christ in the flesh, vast organizations have been developed to carry out the purposes indicated.

Thus, in the course of time we find men and women leaving secular callings to go out as preachers, teachers, charity workers and reformers, each one working according to his gift for the overthrow of evil and the development of righteousness.

Others furnish money to pay expenses, but all share in the results. It is a co-operative undertaking. One may plant and another may water, but God gives the increase.

Moving Picture of Money You Give.

When you support any form of Christian work with your money you are rendering service, as if you actually did the work personally. And that is the point I wish to emphasize. In place of thinking of the money you give to the church or a good cause, allow your imagination to picture what that money will accomplish. Visualize the new church, the hospital, the college, the missionary preacher, or the unfortunate children your money is helping. Learn to think of these matters in concrete human terms—of people whose lives are being changed for the better—rather than in terms of dollars. Giving your money is service because what you give will perform a service that otherwise might go

undone. Thus your money links you directly with Christ, because your money is helping to set up the Kingdom of God on earth. Always keep that thought uppermost, and you will come to think about the things your money is doing, rather than about the money itself.

When you contribute to the support of the ministry, what is it that actually takes place? You in co-operation with others, make it possible for the minister to devote all of his time to Christian service, without anxiety about his living. You exchange labor of mind or body for money, and then transmute that money into positive Christian service by helping some man or woman who is making a specialty of such service.

The minister preaches, visits the people, and serves them in various ways. What he does is made possible because of the money you have given the church for that purpose. You will never know until the Judgment Day just what you have accomplished, for it is difficult to trace all the effects of Christian work in this life. We may trace part of it, but not all. You are able to see the buildings that are put up by the church, for which you help pay, but you cannot always see the changes in thought, feeling and character that are wrought by the sermons of the preacher, or the teacher in the Sunday School.

Think of what your money will accomplish, rather than of the money itself. Your sacrifice is transferred into service, and thus the two dominant ideas of the Bible are fused into one controlling force. Under the old system the sacrifice was destroyed. Under the new system sacrifice is transmuted into houses of worship, schools, hospitals, preaching and teaching, and ideas are planted in human beings that will germinate and lift them up to God. Your money is the magic power that makes this thing possible. Money used rightly is the miracle worker of the present day. When you give it for the promotion of Christian purposes you are not merely parting with it without getting anything back. You are sending it on an errand that will benefit others—how many none of us will know until all things are revealed at the final judgment. But you may be sure it is not wasted. Furthermore you will enjoy a sweet contentment in your heart that results from close touch with the Divine. You will better understand the saying that it is better to give than to receive. Yielding money to God links us to him in a very peculiar sense, and gives a partnership interest in his great enterprises. Viewed in this light the giving of money to church enterprises becomes not only a supreme act of service, but a supreme act of worship.

During a sermon one night a pastor said: "Money invested in church work will keep on doing good forever and ever."

He did not think much of it at the time, and he had no reason to think that he had made any particular impression. But he had completely changed the mental outlook of one young woman. A few days later a Norwegian servant girl called to see him. She held a

package tightly in her hand, as she asked him the question:

"Pastor," she queried earnestly, "did you say that money given to the church would keep on doing good for ever and ever?"

"I did," he replied.

"Is that true?"

"Every word of it."

"Then," she replied, "I want to give you some money for the church. It is all that I have, and it has taken me a long time to save it. You will use it, won't you?"

She handed him the package. Somewhat surprised he untied the string and removed the wrappings. Five twenty dollar gold pieces lay in his hand. Looking into her face wonderingly he exclaimed:

"You can't afford to give that much, can you?"

"Yes, I can afford it, and I am glad that I can do it. You said it would go on doing good forever, and that is what I want that money to do."

"Very well, then I'll put it to work doing good in the church," replied the pastor.

Now what had the girl given? She gave her bodily toil as a house servant. But is that all? She had worked long hours cooking, washing dishes, washing clothes, ironing and scrubbing to earn that money. Those shining gold pieces were part of her very life. By giving them to the church she transmuted her daily toil into the highest form of service for God and mankind. And in the same act she glorified the common tasks in which she had engaged, and she could rightfully say, "When I bake, or wash, or scrub, I am serving Christ."

In a town in western Pennsylvania there is a man of many millions who holds his wealth as a sacred trust. The story of how he came by his money is pertinent. He was drilling an oil well, and day after day his men worked away without making a strike. Finally he paid out his last dollar to the men running the drill, and as he did so he said:

"Boys, you might as well quit, for I am not able to pay you your wages any longer."

It was about the middle of the afternoon, and the foreman remarked to the gang:

"We might as well make a day of it. Perhaps we'll strike oil before night."

So they went right on working without expectation of pay for the rest of the day, and sure enough they did find oil. The owner became a millionaire. Of course he shared liberally with the drillers. But the big point is that he dedicated his wealth to God. Since that time he has drilled more wells and discovered oil in many of them. His wealth is estimated at thirty millions. He lives in a plain-looking frame house, and until five years ago he did not own an automobile. Every dollar of his money not required for living expenses has been set aside for Christian service. His money is working for him all over the world in churches, mission stations and schools. Thousands of people have heard the Gospel story proclaimed by this man's money, and others have been uplifted in mind and body because of his generosity.

Now let us get one point perfectly clear.

This rich man is to be commended not for

the extent of his benefactions, but because of the beautiful spirit of service he exhibits. He is doing all that he is able to do. Angels can do no more. Jesus commended the widow for casting her mite, because she gave all that she had. Such liberality was not exacted of her. It was voluntary, and therefore her single act of generosity cannot be set up as a rule for all believers. Let each one be fully persuaded in his own heart how much he shall give. We are assured, however, that if we give sparingly we shall receive sparingly, but if we are liberal we shall receive abundantly.

In contrast with the foregoing story I wish to tell about a woman of very ordinary circumstances who plants money in religious enterprises as carefully as any banker ever invested money for profit. She lives on a farm near a village, and her mode of living is very simple. But her outlook is world-wide, and she is keenly interested in all phases of Christian service. Her plan is to single out young people who are being educated for native preachers and teachers, pay their expenses and exchange letters with them. She keeps track of their activities, knows what they are doing, and shares in their victories and discouragements. Do you suppose this woman regards giving as a sacrifice? Far from it. She considers it a part of the business of being a Christian. But, mark it carefully. She gives intelligently. She knows all about what she is doing, and does not waste any money by giving blindly. Go and see her, and get her to talking about her mission girls and boys in various lands, and she will tell you many interesting things about them—intimate personal things, that make you feel that you know them. She never talks in terms of money. She talks about people, what they are learning and what they are doing. It is a wonderful thing to transmute gold into better men and women. And that is exactly what you do when you contribute to church enterprises.

Jesus told a little story about the man who fell among thieves, and that parable of the Good Samaritan has inspired the erection of countless hospitals all over the world. When you give money to heal the sick, feed the hungry and clothe the naked you are performing a service that wins the commendation of the Master. "Inasmuch as ye did it unto these ye did it unto me." Forget the money for a moment and picture the sick man your money has aided. Perhaps he has been injured by an automobile or a street car. He has a wife and several children. He is hurried to your hospital, where he is given careful treatment, and in a few weeks he is able to be at work again. Your money gave him back his strength. Your money restored him to his wife and children. Isn't that worth while?

Soon after this country gained control of the Philippines, there arose a demand for Protestant churches in Manila. At a missionary meeting in Albany, conditions in Manila were discussed. Dr. Homer C. Stuntz, one of the first missionaries on the ground, now a Methodist bishop, pictured in graphic language what he could do in Manila if he had a few thousand dollars. He wanted to buy a lot and

put up a church at a very important strategic center. His vision caught his hearers, and while he went on talking men in the audience began calling out what they would give. The speaker did not hesitate or pause. He went straight ahead with his address, and by the time he had finished enough had been subscribed to enable him to buy the land, build the church, and establish Protestant Christianity where it was sorely needed.

Furthermore, while Bishop Stuntz was in Manila in those early and portentous days, he rendered a striking service as a reformer that saved residents of the Philippines from the curse of opium that has enslaved China for so many years. He worked up sentiment and organized a protest so effective that in response to a cablegram from him to Dr. Wilbur F. Crafts in Washington, the United States Congress passed an act prohibiting the opium traffic in the Philippines. It was Christian service of the highest order for Bishop Stuntz and Dr. Crafts to shut opium out of the Philippines by government action. Opium, like alcoholic drink, is the uncompromising foe of the Christian religion. Picture, if you can, the millions of people in the Philippines who have been saved from degradation of body, mind and soul by the quick action of two reformers—one over there, and one here in America. But what of the people who furnished the money that made this sweeping reform a possibility? It did not cost much. It has repaid a thousand fold, in actual dollars, as well as in useful human lives, that otherwise would have been wasted.

Christian people everywhere are rejoicing over the downfall of the liquor traffic. How was it brought about? By the politicians? No. By the statesmen? No. Primarily by the united power of the churches working through special organizations. By daring pioneers who preached local option and prohibition, and by the equally daring men and women who paid the bills. The zeal of Dr. Howard Russell, and Frances E. Willard, would have been fruitless without the money of thousands who were eager to serve by giving. Once again money was transmuted into human lives and usefulness, as it always will be when devoted to a worthy cause.

A young Congregational preacher stood before his congregation in Plymouth Church, Chicago, and told what he would do if he had a million dollars. He had a great vision, and he knew how to impart his vision to others. His dream was an institution in which a young man could be trained in body, mind and character, and sent out into the world with settled principles and a trade or profession by which he could earn a living, and make a worthwhile place for himself. He wanted to give the boys a fighting chance. After the sermon the young preacher was greeted by a man who had listened to him very closely.

"That is a great idea," he exclaimed. "If you will work it out I'll find the money you need."

Thus Dr. Frank W. Gunsaulus and Philip D. Armour formed their unique partnership, which has resulted in the Armour Institute of Technology, in Chicago. Now note again, in supplying the money for this great enterprise

Mr. Armour rendered a Christian service to young men needing equipment for a start in life, quite as much as did Dr. Gunsaulus, who originated the idea and carried out the plans. It is not the highest form of service to give your money and then forget all about it and the cause for which it was given. Give as a matter of devotion to a great purpose, and your joy in giving will be much greater.

It always pays in personal satisfaction in some degree to invest money in religious and humanitarian enterprises, and sometimes it pays financially. A missionary secretary preached in the Congregational Church, Medina, O., some years ago, and among his hearers was A. I. Root, then a young man just starting in the bee business. Mr. Root had also founded a paper called "Gleanings in Bee Culture." After hearing the eloquent plea of the secretary, Mr. Root said to him:

"Silver and gold have I none, but such as I have give I thee. Send me the names of your missionaries and I'll mail them my little paper as a contribution." [Each paper at that time contained a lay sermon by Mr. Root.—Ed.]

Ere long Mr. Root received a long list of names of missionaries at work in various parts of the world.

He was quite surprised at the number, but he had no thought of disregarding his promise.

"I did not know there were so many missionaries in the whole world," he exclaimed. I had thought that maybe there were a dozen or two, but here are several hundred."

He mailed the paper according to promise, but there were times when he could scarcely spare the postage. His associates ridiculed him for his zeal, but he kept right on mailing the papers.

Then a very surprising and totally unexpected thing happened. Missionaries began ordering bees and supplies, and in a few years Mr. Root had a very large foreign trade, which could all be traced back to the papers circulated among the missionaries as an act of generosity, and devotion to a great undertaking for human welfare. It does not always work out that way, to be sure, but you may be certain that in the long run godliness and generosity are profitable for this world and the world to come. There is yet to be found a single instance where a man or woman actually starved or went to a poorhouse because of generosity, while on the other hand the jails and poorhouses are filled with the victims of selfishness.

Behold the whole world is white for the harvest, and the laborers in sufficient numbers cannot be sent because there is so little money for expenses. Great things have been done in recent years to make Christianity more of a vital force in the affairs of men, but still greater things must be done, if we are to meet the requirements of the Master. If every Christian with an income of \$10,000 a year would support some definite Christian worker, either at home or abroad, just as Mr. Armour backed Dr. Gunsaulus, what a force that plan would put into the field? One of the amazing revelations of recent world-wide surveys by the Interchurch experts is that the average church member gives a mere pittance

for the support of his church. Many give nothing at all, while a few devoted givers carry the burden, and that brings down the average. If all the money spent by church members for moving pictures could be rolled up into one vast sum, it would go far toward doing Christian work that is now going undone for lack of funds. I do not suggest that anybody should sacrifice the picture shows, but those who go should set aside fully as much for the church as they do for the pictures. But this matter of what to give up for Christ is something that each believer should settle personally. It is not my province or the province of any preacher to decide questions of conscience for anybody. All that I feel constrained to do is to urge upon you the real lasting satisfaction that comes from doing what you know you ought to do, but what that particular thing is, can be decided by you alone when you are in prayer and silence before God.

A story is told of a Prince in India who wanted to leave a monument that would perpetuate his fame forever. So he sent his steward out with a bag of money to put up a great memorial with the name of the Prince on it in letters of gold. In a few days the steward came back with an empty bag. He reported that he had found people starving, and that he had used the Prince's money for food. The Prince was angry, and ordered his servant thrown into prison and sentenced him to be executed at sunrise. During the night an angel appeared before the Prince with this message:

"Do your servant no harm, for in giving your money to save the lives of the people he has built a monument for you eternal in the skies far greater than your money would have built for you on earth."

If you would be first in the kingdom of God, be first in service for God and human welfare. Service is the highway that leads to God and everlasting life, and it is also the way that leads to enduring joy on earth.

[This is the second article in the series by a magazine writer of national reputation. This is in the form of a sermon which you can preach, or you may order in lots of 100 for \$2, carriage collect, and distribute them to your congregation. The third will appear in December or January.—Ed.]

Giving.

Don't Put Your Money into the church envelope until you have prayed over the matter. Don't pay your church obligations as you pay your taxes. What you give to God is not a tax—but a tithe, not only a duty, but a privilege. Your money was earned with the expenditure of your life and what you give to the Lord is not an expense but an investment. You are dedicating a portion of your life to the Kingdom of Christ at home and abroad. Make it an act of conscience, a part of your worship. If you do, it will enrich your inner life. The earth is the Lord's and the fullness thereof. What we give to him is a portion of his gifts to us. Give to the Lord as you expect him to provide for you.

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SELLING SALVATION—OR PETTICOATS

Which Requires Most Painsstaking Thought and Energy?

E. GARY WALLACE, AUBURN, N. Y.

(Continued from October Expositor)

Dr. Bakerfield led the way across the church lawn. When the two men were seated in the pleasant room, the minister said heartily:

"Now, Mr. Smithers, I shall be very glad to have your ideas, and I am going to ask you to be perfectly frank and to tell me just what you have in mind. It has been gradually dawning upon me, that possibly we who live within a certain circle of influences may fail to take advantage of all the broadening experiences we might.

"In short," he smiled, "I don't want you to spoil the story for relationship's sake, as it were. So rest assured that I shall take whatever you have to say in just the spirit in which I believe you intend to give it. I might add that I was on our old 'varsity crew, so I ought to be able to take a few hard knocks."

Ledyard Smithers reached out his hand and grasped that of his companion cordially.

"I read you right," he said simply. "I wouldn't have dared say what I have said, to some men, for it would only have aroused hostility and antagonism, but you're bigger than that, in fact, it is because the work is bigger than the man—bigger than all men—that it lives at all."

Dr. Bakerfield nodded thoughtfully.

There was a moment's silence, then Mr. Smithers began speaking:

"As I told you before, I came to church on the invitation of the Sentinel Class. I fully intended to remain, for, frankly, I was much interested in what that group of young fellows would talk about, now that the war is over, and how they would handle the subject which interested them most; in short, I was desirous of observing the mental and spiritual re-action of the greatest conflict the world has ever known upon live-wire, right-thinking, young chaps.

"To be honest, I came to church today, much as I would send for a sample of goods of which I wished to have a suit made. I believe in clothes; I believe in quality of stock and workmanship, and so, before I give up my money, I like to see what I am getting—for my clothing has hard wear. I usually make a few tests for strength, character of the fibre, and fastness of colors. I have trained myself to put most things to the acid test.

"This morning I was conscious of a desire to worship God. I thought I would like to do it in company with his people and to enjoy the inspiration and fellowship of the Sentinel Group.

"I came to church. It was the sample; it disappointed me. I didn't stay for the Sentinel Class—to tell the truth, I forgot all about it. In a way, they didn't get a square deal, for the advertisement they put out in the form of an invitation was well-written and convincing; but the goods, as far as I saw them, didn't measure up to the claims

made for them. That's why I didn't go any farther than the sample. It is fatal in business to make your advertising claims so great that the customer will be disappointed. Better to understate than to overstate."

"You—you mean," hesitated Dr. Bakerfield, "that—you didn't enjoy—the service this morning?"

"Yes and No," replied his visitor frankly. "I enjoyed part of it, and was refreshed spiritually by it—especially the music—and," he added lamely, "part of your sermon. The rest of the service distressed me, because I realized how vital it might be to some of the human souls there to get the message of hope and faith which you were endeavoring to give, and which, to my mind, was not presented in a manner to be easily grasped.

"When I show petticoats I do everything in my power to **make it easy** for my prospect to buy. I take the goods to the place he designates. I am careful that my display is just as attractive as I can make it, and I never put out three or four different lines all at once, to confuse. I present them one by one, and then, if necessary, I show them side by side to reveal contrasts or grades. I try to see to it that we are not disturbed, and in every way in my power I endeavor to make my message clear and convincing, that the Lancaster petticoats are durable, satisfactory in use, and immensely profitable, because, in selling them the retailer sells satisfaction along with the manufactured material, and so he is bound to have plenty of repeat sales. The business, if properly handled, is a growing one."

"But it is different in the business world," the good doctor was saying with a puzzled air. "There people know either what they want or don't want."

"I think you're mistaken again," Smithers said seriously. "All too often, they don't know what they want, and then, my task is a responsible one. I must make no mistake in helping them to differentiate the worthy from the less worthy, or perhaps from the worthless. I find true the old Spanish proverb: 'The good is enemy to the best,' that is to say, people are so likely to be satisfied with what is pretty good, and not to push on to demand the best. Let me tell you, that first of all, I would never undertake to sell a line that I had not **first fully sold to myself**.

"You mean—?"

"I mean," continued Mr. Smithers, that I wouldn't waste my perfectly good time and breath trying to persuade anyone else to put his money into something that I wasn't **positive** was worth all I claimed for it; for the minute that I lost my enthusiasm or failed to be 100 per cent sincere, I would have lost at least **half** of my selling power.

"Then again, if I should be rather indifferent and only half-hearted about what I was trying to sell, my powers of persuasion would be **very slight indeed**; for if I don't believe in the proposition that I am trying to put across,

but simply say with words that I do, my power of salesmanship is minus zero.

"The first fundamental then of successful salesmanship is to sell yourself the goods, or service, you expect to offer to others."

Dr. Bakerfield was looking reflectively into the cheerful fireplace.

"But, my dear Smithers," he countered, "so many of these people are not mentally matured, and the most we can hope is that they will hear the truth so often, that after a while it will become graven into their consciences, and they will accept it."

"See here—" said Ledyard Smithers, as he leaned forward and rested his strong, white hands on his serge-clad knees. "Don't you believe any such nonsense. The longer those people go without accepting the truths you give them, the more calloused they get, and the thicker will be the shell you'll have to crack open to reach their spiritual needs at all.

"Why, most all of that crowd at church this morning were church people, but they have passively accepted the doctrines of religion, and many of them, I'll guarantee, are not acting on them very energetically. Remember, 'Lovin' is doin'; an' tain't lovin' 'thout you're doin'."

"Why, my friend, if that group this morning in the church, or this evening, had been a body of petticoat salesmen listening to an expert on advertising, on sales leadership, on territorial expansion, or intensive cultivation of the business field, they would have been chattering like magpies when they came out of their seats, each one adding a thought, a conclusion, or an opinion of his own; or ready with questions voicing his own problems, and seeking help in solving them.

"Or, I'll bank on it, if that same group of people whom I met there this morning, or this evening, should go to a lecture or a public entertainment of some interesting character, they would remark upon it to each other, as they poured forth afterwards. And, more than that, they would watch for the newspaper report of the affair and would read every word of it clear through, again enjoying the echo.

"Do you know that there is a Jewish actor, who has achieved eminent success in his line as an entertainer, and he attributes his steady climb upward to the courage he has had to face the fact that, if he doesn't get the applause or the mental cooperation of his audience, it is his own fault first, last, and always. Either he lacks punch, is not at his physical best, has gone stale, or is using out-dated or wrong methods. He works mighty hard—does that chap, but he sells his message of cheer every time.

"I would not presume to tell you, Doctor, just where or how you are making good, or failing to make good, in this territory of yours; but I do know this, that fully 75 per cent, yes—probably 90 per cent, of the public is intelligent, and eager to make the most of itself. The rest may be mentally deficient, or warped through wrong early training. But proceed on the principle that you are going to sell sooner or later to every prospect, and

there is no reason why the Walnut Avenue Brick Church should not be crowded so that there would be standing room only, every Sunday night.

"Get the church people to help you. It's their job as much as yours. Make them understand that it takes forty church people to win one single new recruit, and that you can row one oar, but thirty-nine of them have got to take hold with you.

"The little Jewish actor could do it, and hundreds of others could do it, and it isn't because some of them would be offering popular entertainment either, for people today are more anxious for goods with a permanent value, than they are for the cheap and evanescent. The war has taught us a lot."

"Then you believe," Dr. Bakerfield said slowly and thoughtfully, "that if I were a good salesman, and adequately trained in all the branches of my work, so that I could win the cooperation of my people, that I might have a full house every Sunday night?"

"Ab-so-lutely," Ledyard Smithers declared, with that radiant smile of his which robbed the words of their sting. "Absolutely."

"It is a matter, not only of having the goods to offer, but of knowing how to offer them."

"You said, over in the church, that the Lancaster Petticoat Company could thank its salesmen for the firm's opulence. I didn't dispute you then, for I knew you wouldn't understand, but I want to show you where you were wrong, now. Unless the Lancaster Petticoat Company actually put out the right goods and backed up their claims by the right materials, properly shrunk, fast colors, correct models, skillful workmanship, etc., we salesmen might as well hang up our fiddles and our bows. But once they have given us the right kind of goods, the selling of them depends in large measure upon us—not altogether; for they have a big advertising appropriation and do much constructive follow-up work.

"Surely you do not question that in the old Book you have the 'Pearl of Great Price' of which there is no equal. It has been advertised throughout the ages—advertised with fire and sword and blood; with vituperation and burning eloquence; with persecution and superhuman devotion. Oh, the advertising has been good—but the rest of the salesmanship responsibility in your field is yours!"

Dr. Bakerfield arose with nervous haste and paced to and fro in the confines of his study.

"Since you have spoken so frankly," he said, "I will tell you one of my great troubles. It is lack of funds and time for study and travel."

"Oh, that matter is very easily handled—a mere detail," the petticoat man said promptly. "I used to worry and stew over that very 'If' expressed in my life in a little different way; but now I have solved that problem. I'll give the solution to you:

"It is only this—you pay for whatever you need, no matter whether you buy it or not."

"I—I don't understand," Dr. Bakerfield interrupted in a troubled way, stopping short in his restless pacing, and running his fingers through his thick, wavy, brown hair.

"This is the how of it," Ledyard Smithers explained, looking him straight in the eye. "An important part of living is actually to decide what we really need. Some of our needs are vital and fundamental; others are imaginary. Cut out the imaginary ones. But go ahead and plan to have whatever you decide is necessary and right. If you don't buy these things, you will pay the price anyway, in loss of power, in curtailed knowledge, in lessened sympathy and weakened ability to win souls. As long as you have to pay anyway, you better buy honestly and fairly, and have the advantage of your expenditure.

"Many a man in business and professional life goes without some piece of equipment, mental or physical, under the mistaken belief that he can't afford it. Why, bless your heart—if he only saw the matter right, he couldn't afford to do without it!"

Dr. Bakerfield was drumming thoughtfully on his study table.

"Do you suppose," he asked slowly, "that a clergyman who proves himself a skillful salesman, who keeps thoroughly posted on methods of modern efficiency, who buys what he really needs for his own development, and who somehow becomes an expert in inspiring enthusiastic co-operation on the part of his people, can gain the respect and hearing of business men and young fellows especially? In your opinion, can he draw crowds and hold them?"

Dr. Bakerfield stopped in his pacing and looked straight down into the keen, bright face of the business man before him. Ledyard Smithers made no immediate answer. He realized as the other man did not, that he, the representative of the Lancaster Petticoat Company, had come to the very heart of the whole interview. **He must not make a mistake now.**

He arose slowly, went over and looked out of the window into the moonlight, then came back and rested one arm on the end of the marble mantelpiece. It was Dr. Bakerfield who broke the silence.

"Do you know," he said impulsively and apropos of nothing, as it were, "that I wish my wife could meet you, that you could be our guest for a few days. I regret, though, that she is away."

Ledyard Smithers looked up, and his face seemed fairly to radiate the inner joy that filled his soul. He had been groping for the cue for his next argument, and Dr. Bakerfield had given it to him so clearly, so unmistakably, that Smithers had no manner of doubt that these words had been put into his mouth to say. Oh, how wonderful it was to be working not only for God but with him! The words came easily now.

"Why," he said simply, "that's mighty nice of you, and I appreciate the feeling you express more than I can say! Isn't it remarkable how instinctive it is that when we meet someone whom we like, that we want those we love to know them also! I shall hope to know Mrs. Bakerfield some day, for I shall make this town again in the course of a few months.

"But I haven't answered your question about whether mere skill as a salesman, efficient

method, proper equipment, and magnetic personality, will win and hold the crowds.

"Yes and no, Dr. Bakerfield. 'Yes,' in so far as drawing the crowds and holding them for a time is concerned; but 'No' as far as actual winning souls to Christ is concerned. These qualities alone would make you a splendid business man, but not a good 'fisher of men.' Your task is the most subtle, the most far-reaching, and the most important entrusted to mortals."

Dr. Bakerfield stopped short and there was a startled look on his face. He had gone just a little pale, and Smithers saw that his hands were tightly clenched.

"What do you mean?" he demanded almost brusquely.

"Just this," Ledyard Smithers said evenly. "The preacher who loves God with his whole heart and soul, and who knows him as a dear, tender, loving, but just Father, and who loves his fellowman with a great yearning affection, **will never be satisfied until he brings the two together.** He will look at the people about him through the eyes of God himself, and his life will know no pleasure and no joy equal to that of true service. Once the preacher has reached that high plane and can couple with it the other qualities you have outlined, he will draw the crowds, he will hold them, and, best of all, he will win them.

"Only a few moments ago you expressed the spontaneous desire that you would like Mrs. Bakerfield to know me. **It was the finest compliment you could have paid me.** It makes me humble at the very thought of it. When you feel that you cannot rest until the people of Williamsville meet God face to face, all these other things will be added. You will have a power which will be irresistible—Irrresistible I say, for then you will lift him up so high that the radiance of his presence will bathe you in effulgent light.

"You know the promise, 'And I, if I be lifted up from the earth, will draw all men unto me.' Remember, Dr. Bakerfield, **all men**, no exceptions, no, not even one! Do the loving and the lifting and do it in the right way, and you cannot fail. Salesmanship alone, equipment, methods, and team work will sell a popular entertainment, put across a community 'Drive,' or achieve a great engineering feat—but it takes deep, abiding love in the human heart for God and man to make the preacher's task successful. He is selling the Water of Life. No one else has anything so precious to offer. He cannot afford to make any mistakes, for he is dealing with time and eternity."

The petticoat salesman was reaching for his hat. There was something suspiciously like the mist of emotion in his eyes. His confident manner seemed to have slipped away from him like a garment laid aside. He was almost timid in an appealing way.

"I have to seek your pardon, Dr. Bakerfield, for my boldness," he said, "and for taking so much of your time. Honestly, I am quite abashed at the very idea of it. You see, it's this way: I live in hotels most of my time and seldom get home. I spend many lonely evenings and long hours en route from place

(Continued on Page 128)

PUNCTUATING THE INTERCHURCH REPORT ON THE STEEL STRIKE

The chapter from which the extracts from the Interchurch report on the steel strike are taken is headed "Wages in a no-conference industry." These wages are compared with the wages paid preachers by the denominations which are endorsing and fostering this report.

The Interchurch report is the usual type and the data on the less than living wages paid ministers by the denominations in which these men are bishops and powerful laymen is printed in black face type and it forms some of the blackest pages in the history of the church.

The church's going on record as to what is a living wage, and the fact that it unblushingly admits that it is paying only about half living wages, makes the church condemn itself out of its own mouth confessing its own judgment.

When the Interchurch Commission denounces the low wages paid steel employees they do so in the general terms given herewith, and do not give figures for what they say are low wages. In none of the press reports are the figures for minimum subsistence and minimum comfort given. We extract them from another part of the report and put them where an honest reporter would have put them. Why did this Interchurch Committee keep these figures under cover? Because the wages of which they complain are higher than the large majority of people are receiving and they are therefore trying to mislead the people. This committee states that one-third of the steel employees receive less than the minimum of subsistence, which in a government report in August, 1919, was placed at \$1,575, and that 72 per cent less than the minimum of comfort, which was estimated at \$2,024. This committee, signing this report, represent the following churches: Methodist, Baptist, Disciples of Christ, Presbyterian, United Brethren, Episcopal and others.

This committee representing denominations employing some 115,000 ministers deprecate the fact that 72 per cent of the steel employees get less than \$2,024 per year, while they knew that over 90 per cent of the preacher employees of the denominations they represented got less than that amount, and that 50 per cent of their own preacher employees receive an average of \$750 per year, less than half of the \$1,575 specified by the government as a minimum of subsistence.

Of the 191,000 employees of the steel company 30.4 per cent skilled workers averaged under \$2,749, 31.5 per cent of semi-skilled averaged under \$1,952, and the 38.1 per cent averaged under \$1,466. The committee who represent (in fact misrepresent) the denominations, knew when they were signing this statement that their own denominations, in which they, the signers, were bishops, or directors, or representatives, were paying only 7 per cent of preachers salaries equal to what 30 per cent of skilled steel workers were getting. Only 9 per cent of the preachers were receiving pay of semi-skilled steel workers and that 84 per cent of the 115,000 preachers were getting from a third to one-half less than the unskilled steel worker who receives the "entirely inadequate wages of \$1,466 a year."

This committee could do something to remedy this condition of starvation wages paid to preachers by the denominations they represent. They have the influence, and in some cases the power, to wipe out the shame and dis-

REPORT ON THE STEEL STRIKE Wages In a No-Conference Industry

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Analysis of the wages paid in the iron and steel industry, together with comparisons with wages in other industries and with two recognized standards of living, results in the following conclusions directly bearing on the causes of the strike:

The annual earnings of over one-third of all productive iron and steel workers were, and had been for years, below the level set by government experts as the minimum of subsistence standard for families of five.

The annual earnings of 72 per cent of all workers were, and had been for years, below the level set by government experts as the minimum of comfort level for families of five.

(For 1919 the minimum of subsistence level for a family of five was \$1575 and the minimum of comfort level was \$2024.) Page 93 Interchurch "Report on the Steel Strike."

This second standard being the lowest which scientists are willing to term an "American standard of living," it follows that nearly three-quarters of the steel workers could not earn enough for an American standard of living.

The bulk of unskilled steel labor, with exceptions hereafter noted, earned less than enough for the average family's minimum subsistence.

The bulk of semi-skilled steel workers earned less than enough for the average family's minimum comfort.

Skilled steel labor is paid wages disproportionate to the earnings of the other two-thirds, thus binding the skilled class to the companies and creating divisions between it and the rest of the force.

41.6 per cent of the payroll goes to the skilled, who number but 30.4 per cent of the whole.

30.6 per cent of the payroll goes to the semi-skilled, who number 31.5 per cent of the whole.

27.8 per cent of the payroll goes to the unskilled, who, however, are 38.1 per cent of the whole.*

*Figures derived from analysis of the wage tables in Senate Document 110. The proportion between the different classes of workers and other general conditions have not changed vitally since then (1910). The percentages have been carried out to the decimal point, although, of course, they represent no such precise division in fact.

grace of their denominations. They could stop this unchristian-like treatment of preachers by the so-called Christian church. It would take some work and sacrifice of time, and might deprive the church leaders of their popularity and even their titles if they were to tell the truth about ministers' salaries in their own denominations. But they risk nothing in bringing indictments against the steel company, that is far more humane and just in the treatment of its employes than is the church.

It is a flagrant case of talk about the steel company being cheap, while telling the truth about less than living wages for ministers in their own denominations, would cost these men something. * * *

CALLED TO THE BAR OF PUBLIC OPINION
BISHOP McCONNELL, OF THE METHODIST EPISCOPAL CHURCH, when you signed that report commiserating unskilled laborers on getting an average of \$1,466, did you realize that the average for all your 18,307 churches was \$1,223, and that 10,518 of your ministers were getting the following salaries!

If you do not "fear God in this injustice," you may hear the widows and orphans of the ministers you are crushing.

INDICTMENT.

Eighty-seven per cent of the Methodist Episcopal churches are rural.

In communities of less than 2,500 inhabitants we have 10,518 rural white charges out of a total of 18,307 Methodist Episcopal charges in America.

We now have 10,518 white rural Methodist ministers. Of these 13 per cent, or 1,367 men, receive less than \$400 per year; 12 per cent, or 1,262 men, receive less than \$600 per year; 17 per cent, or 1,788 men, receive less than \$800 per year; 19 per cent, or 1,988 men, receive less than \$1,000 per year; 17 per cent, or 1,788 men, receive less than \$1,200 per year.

This amount includes parsonages where the church has them, and where there are none the preachers have to pay rent.

WITNESS.

Bishop McConnell, I challenge you to match this with a "poor" steel worker, with whom you are so concerned.

No. 7. In a Pennsylvania mining town there are two churches, a Catholic and a Methodist, the latter with 126 members. Church pays \$900 and Board \$100, paid promptly. Pastor is in debt \$300 and needs an increase of \$200; there are three in family. The salary in this church is the same as it was five years ago, and expenses have increased 50 per cent. His wife and daughter suffer from lack of necessary clothing. They were unable to take a vacation or visit the old home this summer. As for entertainment or new books, they were out of the question. * * *

GEORGE W. COLEMAN, RECENTLY PRESIDENT OF THE NORTHERN BAPTIST CONVENTION and trustee of large funds for city evangelization in Boston (and one of the finest men I ever knew), when you signed that report of indignation against the steel company paying unskilled men as little as \$1,466 a year, did you know that the average salary for the

One-half of the three-quarters earning less than an American living wage reached even their wage levels **only because of the twelve-hour day** with its "14-hour earnings."

Wage rates in the iron and steel industry are determined by the rates of the U. S. Steel Corporation. The Steel Corporation sets its wage rates, the same as its hour schedules, **without conference** (or collective bargaining) with its employes; it decrees them **arbitrarily**.

Mr. Gary testified before the Senate Committee:

"I have forgotten how many times we increased wages during the war, but repeatedly, voluntarily—**arbitrarily**, but **arbitrarily** in favor of the workmen." (Senate Testimony, Vol. I, p. 226.)

In relation to the strike these wage analyses warrant the following conclusion:

Besides the skilled workers who struck principally against arbitrary (or autocratic) control and besides the mass which struck mainly against the 12-hour day, a large proportion of the unskilled and semi-skilled struck also against wages which, statistics indicate, were actually inadequate to maintain an American standard of living.

In regard to the Steel Corporation's financial ability to pay higher wages than it does, the following facts were noted:

The Corporation increased its total undivided surplus from \$135,204,471.90 in 1914 to \$433,048,201.93 in 1919, that is, to a figure larger than its total wages and salary budget for 1919.

Increases in wages during the war in no case were at a sacrifice of stockholders' dividends.

Net earnings per ton of steel in 1918 were \$14.39, that is, higher than the average since 1910 (\$13.03). Net earnings per ton of steel in 1917 were \$19.76.

Mr. Gary: "I wish to state that there is no basic industry in this country, nor in the world, in my opinion, which has paid larger wages to its employes than the United States Steel Corporation, and perhaps not as large. . . .

"For the year 1914 in manufacturing the wages were \$2.93; July, 1919, \$6.27, an increase of 114 per cent . . . all companies, 1914, \$2.88; July, 1919, \$5.99, an increase of 108 per cent; unskilled labor, 10 hours, 1914, \$2 per day; July, 1919, \$4.62, an increase of 131 per cent. Twelve hours, in 1914, \$2.40; in July, 1919, \$5.88, an increase of 145 per cent (p. 158).

"We have stood for the highest wages, invariably. We have been the first to increase wages and the last to decrease them." (Senate Testimony, Vol. I, p. 175).

Altogether, Mr. Gary's figure of \$6.27 per day as the average for the whole industry, his figures on wage increases in hundred percentages and exhibits of photographs of beautiful homes owned by steel workers, combine to leave with the public the impression that "steel may be mighty hard labor, but its wages are mighty big," and that "whatever else the steel trust may be, it pays well." It might not be unfair to say that the impression is general that the Steel Corporation's reason for hiring 24 different races of foreigners was that they could stand the hours, not that the kind of wages

19,423 ministers of the Baptist Church was \$950 a year. This church with its splendid self-sacrificing force of ministers, is the largest minister labor crusher of all the larger denominations.

INDICTMENT.

There are fourteen churches in an association in Michigan. These fourteen churches pay for ministerial support and current expenses \$23,049 a year, less 20 per cent, making \$18,449 net. But \$17,994, \$14,240 net, goes to eight pastors, while six churches pay for ministerial support and current expenses \$5,055, or an average of \$842 a church. If you take out only 10 per cent for current expenses it leaves only \$758 a year. However, \$84 for heating, etc., is not enough. Take out 20 per cent for this purpose and the pastor gets \$674, not enough to buy food for a family, leaving clothes out of the question. I selected this association because one of the men in one of its churches wrote me about his hardships last winter and asked for a Christmas box. I gave the letter to a Baptist friend, whose pastor investigated and reported back to me than the man had a "good salary" and refused to help him with a box.

His "good salary" was according to the report of his association, \$588 a year.

WITNESS.

No. 2. New York State Baptist preacher; gets \$624, and he needs \$300 more. He is doing good community service—active on all war work drives. But they are in straits as to food and clothing.

* * *

ALVA W. TAYLOR, CHAIRMAN SOCIAL SERVICE COMMISSION OF THE DISCIPLES OF CHRIST—When you signed that report condemning the steel company for paying \$1,466 a year to unskilled laborers, did you know that:

INDICTMENT.

the average salary for the 9,657 ministers in brotherhood was \$641 per year? Instead of ballooning for the mistreated unskilled steel employe, won't you get down to earth and help this Disciple brother?

WITNESS.

"No. 3. Here is a Disciple brother from a prosperous Indiana town. Church has membership of 150, having been increased by twelve. His salary is \$760 and is paid promptly. He is in debt \$300, and thinks he could get along with an increase of \$140, but it should be \$240 at least. He does extra outside work in order to keep his family fed and dressed properly. There are two churches in the town.

JOHN McDOWELL, SECRETARY OF THE PRESBYTERIAN BOARD OF HOME MISSIONS, and pastor for years: Did you remember when your salary was small, when you signed the report calling down the steel company for paying \$1,466 to unskilled laborers? You had some margin of an excuse.

INDICTMENT.

No. 9. Your church has an average of \$1,474. Close squeeze. But I can take you to hundreds of Presbyterian ministers getting less than \$1,200, and let me direct your sympathies,

these foreigners would take had anything to do with it.

Another means of misleading public opinion undoubtedly was the appearance in the press and in magazines during the strike of many articles such as the one entitled "Think of the 'Poor Steel Workers' Who Get From Four Dollars to Seventy Dollars a Day," in the "Current Opinion" of January, 1920. The article is taken from the New York "Sun" and goes on to say:

"According to a writer who has been investigating conditions in the Pittsburgh steel mill district for the New York "Sun," the worker on an ice wagon or on a moving van in any large city does more real work in a day than the average mill laborer does in two or three days. . . . Wages of from \$8.26 to \$9 a day have been made right along by semi-skilled workers, a large number of whom are foreign born. For what are known as skilled workers in the steel mills, to which positions all workers may aspire and many of which are held by aliens, the average daily wages are, at this writing:

Steel rollers	\$28.16
Sheet heaters	21.12
Roughers	11.92
Steel pourers	12.84
Vessel men	14.65
Engineers, manipulators, etc.	12.63
Blooming mill heaters	17.92
Skelp mill heaters	18.18
Skelp mill rollers	21.73
Lap welders	16.08
Blowers	13.76
Bottom makers	12.91
Regulators	13.52

"It is stated authoritatively that employes of the United States Steel Corporation now are the highest paid body of men in the steel industry in the world."

It is entirely possible that the Steel Corporation heads sincerely believe their workers are well off, financially. No such analyses as the following were obtainable from the Corporation's statisticians.

Analysis shows that the misconception of steel as a high wage industry arises from:

(a) The existence of a very small highly skilled and highly paid body of American workers prominently visible at the top of the industry.

(b) Failure to realize that the amounts earned by the low-skilled (the bulk of the labor) are determined chiefly by the extraordinary long hours rather than by a high rate per hour.

That is: steel rates are the same or lower than in similar industries if earnings are compared on a basis of equal hours. As regards common labor, steel is a low wage industry. Comparison of common labor earnings in steel with common labor earnings in five other major industries in the Pittsburgh district for the latter part of 1919 on the basis of a common standard week shows steel labor the lowest paid of the six.

True understanding of the wage complaints of thousands of steel workers depends on analyzing the huge wages budget of the Corporation to show how the earnings are divided,

if you have any left over from that poured out on the unskilled \$4.50 a day steel laborer, to this Presbyterian minister:

WITNESS.

No. 30. Has six members in family and gets \$800 a year. This man should have his salary doubled. This is unusual, but remember, Mr. McDowell, that your church flourishes in the more prosperous communities and your churches demand better-dressed ministers and a plane of living not required by other denominations.

* * *

BISHOP W. M. BELL, UNITED BRETHREN CHURCH: Didn't your pen tremble a bit when you were signing that appeal for the down-trodden unskilled steel worker, at \$1,466 a year?

INDICTMENT.

Maybe the sufferings of 1,668 United Brethren ministers on the \$859 average salary affected it. Here is one example:

WITNESS.

12. Here is a U. B. pastor in Oklahoma with nine in family, and he gets \$700. If it were not that an Expositor preacher sent them a splendid box last Christmas they would be suffering for clothing; the children ranging from 1 to 17 years, all girls, except one, the seven-year-old boy. The patient wife and mother says gingham are 45 to 60 cents and percales 35 to 50, and \$700 is not sufficient for food alone for nine. The family goes in debt—in \$200 now, and going deeper. Membership 140, growing, but made up of well-to-do farmers, many owning autos, and cheating the Lord of his due to buy gasoline to go—go—all the time. And when they die, they can go to only one place.

* * *

BISHOP C. D. WILLIAMS, OF THE EPISCOPAL CHURCH is the only one of the group of signers, who could conscientiously sign this Interchurch steel report condemning a salary as low as \$1,466 for unskilled labor. His church averages \$1,632. That does not mean that there are not rectors getting less than \$1,200, and the sufferings of some of these men should bring the blush of shame to the bishop's face—for he is a just man.

* * *

(Name of the person who signed for the Congregational church unknown). But the average of \$1,343 for your 4,045 ministers, doesn't tell the story. Do you know of any unskilled steel worker's wife who could write this?

WITNESS.

This Congregational church is living off money minister's wife saved before she was married.

"The family of a minister who is receiving a salary of six or seven hundred dollars must of necessity be full of sacrifices.

When we were married, nine years ago, we were receiving six hundred dollars, and on that we furnished our home and started off very well, but in a little less than a year a little boy came to make us glad, and in a little less than a year and a half we had not

It is no comfort to the underpaid worker to learn that the Corporation paid in wages and salaries for 1918, \$452,663,524; and for the first eight months of 1919, to manufacturing employes, \$255,861,264. The following figures make the matter plainer than gigantic totals, though the figures are based on the totals, which include many salaries in the administrative force, admittedly larger than the run of producing employes' wages. (Reference is made to tables in sub-reports.) These figures are maxima, too high to be representative. The figures cover approximately the union organizing period of a year before the beginning of the strike, September 22, 1919.

In 1918 the Corporation's wage and salary budget "for the manufacturing properties," \$344,907,626 went to the 198,968 employes as follows:

60,486 skilled (30.4 per cent of all)	
got 41.6 per cent, or.....	\$143,581,571
62,675 semi-skilled (31.5 per cent of all)	
got 30.6 per cent, or.....	105,531,733
75,807 unskilled (38.1 per cent of all)	
got 27.8 per cent, or.....	95,884,320

In 1919 the Corporation's wage and salary budget (\$255,861,264 for eight months) went to 191,000 employes as follows (eight months budget multiplied by 50 per cent for an annual basis):

58,064 skilled (30.4 per cent of all)	
got 41.6 per cent, or.....	\$159,657,328
60,165 semi-skilled (31.5 per cent of all)	
got 30.6 per cent, or.....	117,440,320
72,771 unskilled (38.1 per cent of all)	
got 27.8 per cent, or.....	106,694,145

That is, individual average earnings were not higher than as follows, since the above totals contain administrative salaries:

In 1918:

Skilled annual earnings averaged under..	\$2,373
Semi-skilled annual earnings averaged under ..	1,683
Unskilled annual earnings averaged under ..	1,265

In 1919:

Skilled annual earnings averaged under..	\$2,749
Semi-skilled annual earnings averaged under ..	1,952
Unskilled annual earnings averaged under ..	1,466

With this must be compared what the workingman is always comparing with his wage—his cost of living. Before taking up detailed discussion of standards of living, it will be convenient to set down here brief definitions of two standards (disregarding a third commonly called the pauper line, because the latter has not been defined with scientific exactitude comparable to)—(1) the minimum subsistence level, and (2) the minimum comfort level) both for families of five.

These standards, derived from the most exhaustive extant analysis of costs of living statistics, incorporated in government reports and used in government wage awards, are defined as follows:

1. The minimum of subsistence level. This is based essentially on animal well-being, with little or no attention to the comforts or social demands of human beings.

only used all the salary but two hundred dollars which I had saved before we were married.

"Then came the war and the advancing prices, but during that time we moved, so the salary was increased to eight hundred, and two more children have come to add their wants to the family purse.

"In order to make the dollars go around I find it necessary to count them a good many times and eliminate a good many things that at first seem very important. By sewing, mending, planning and saving we manage to get enough to eat. We keep hens and a cow to supplement the salary, and my husband chops all the wood, and without the extra obtained in these ways we do not see how we could get along.

"I am still wearing the winter hat I had when a bride, and in fact have had only two new hats since I was married.. What would some of the women who have so many each year think if they had to make one last nine years? Am also wearing the serge dress that I had when married. Have not paid more than a dollar for my shoes, with the exception of this summer, for three years, they are not the latest style by any means, but by watching the sales I manage to save a few cents and get some shoes that look respectable.

"I make nearly everything the children wear and from made over clothes as much as it is possible.

"As to the food question, we do not have sirloin steak, but try to have the things that give us the most food value for the money. I do all the cooking at home and can all the things that are possible in the canning season, and we find that a great help on the money question in the winter."

INDICTMENT.

Here is your Congregational record in Ohio. Think what it must be in the west.

CONDITIONS IN CONGREGATIONAL CHURCHES.

For the Congregationalists let us take a whole state, a very prosperous state. Some 200 churches pay 202 preachers \$244,487 in salaries; sixty-four of them get \$139,900, or an average of \$2,186. This is fine—all of them above \$1,200 a year. But when those sixty-four fat and prosperous pastors have been to the cupboard there is only \$104,587 for the 138 illflavored pastors, an average of \$757. Some of these get \$1,000 or more, but remember, for every one who gets \$1,000 some poor devil has to hit the rocks of H. C. L. for \$514 a year.

* * *

OH, MEN OF GOD! Do I do this to shame you and humiliate you? Personally I would not do such a thing. But as the spokesman of 15,000 preachers, I would have you share the humiliation and even the shame of these underpaid servants of God, who are in debt, and who cannot provide decently for their own. They are hamstrung and cannot serve God as they might. You can remedy this condition, if you will spend one-half the effort you are spending on the U. S. Steel Co. to get

2. The minimum comfort level. This is somewhat above that of mere animal subsistence, providing in some measure for comfortable clothing, insurance, a modest amount of recreation, etc. This level provides for health and decency, but very few comforts, and is **probably much below** the idea had in mind in the frequent but indefinite expression, "the American standard of living."

In other words, these standards applied to families mean, first, the level at which a wage-earner can keep himself and his dependents alive; second, the lowest level at which scientists will be willing to put "the American standard of living." (The detailed calculations of these standards, chiefly on the basis of the work done for the government by Prof. W. F. Ogburn, the best known American authority on cost of living statistics, will be set forth later in appendix.)

It must be noted that as standards for wages, these levels are bitterly protested by organized labor. The whole principle of limiting wage rates to their relation to bare standards of subsistence or of minimum comfort has been denounced again and again by Mr. Gompers. The following figures therefore may be considered simply at the rock bottom of calculation for those who wish to grasp the meaning of existing wage rates, not as representing rates which organized labor considers just.

For 1918, Family of Five (June).

Minimum of subsistence level.....	\$1,386
Minimum of comfort level	1,760

For 1919, Family of Five (August).

Minimum of subsistence level.....	\$1,575
Minimum of comfort level	2,024

These figures—which are hammered down to the most conservative possible levels—may be compared with the (highest possible) individual averages based on the Corporation's payrolls above, as follows:

	1918	1919
Minimum of comfort level.....	\$1,760	\$2,024
Minimum of subsistence level...	1,386	1,575
Unskilled labor's annual average.	1,265	1,466

That is, in 1918, the unskilled worker's annual earnings were more than \$121 below the minimum of subsistence level and more than \$495 below the "American standard of living" for families.

In 1919 the unskilled worker's annual earnings were more than \$109 below the minimum of subsistence level and more than \$558 below the "American standard of living."

Comparing the semi-skilled earnings and the minimum of comfort level:

	1918	1919
Minimum of comfort level	\$1,760	\$2,024
Semi-skilled labor's annual average	1,683	1,952

That is, in both years the semi-skilled's annual earnings were below the lowest "American standard of living" for families.

These two groups, unskilled and semi-skilled, comprise 72 per cent of all manufacturing iron and steel workers.

If, leaving average annual earnings for a moment, comparison is made between (a) the two standards of living cited and (b) the wages

them to increase their wages—wages twice as high as your churches are paying.

* * *

JUDGMENT.

If you go on, as you have in the past, ignoring these facts, and letting your church succeed and profiteer, wringing the agony from the hearts of these men, their wives and their children, then may God Almighty have mercy upon your souls, for you deserve the sentence passed upon those guilty of manslaughter. You are killing these servants of God by slow torture.

You thought you were doing a courageous thing in signing that report. You imagined you were championing men that you thought were mistreated and down-trodden. You did it in the name of the Church of God, in the name and with the backing supposedly of your denomination—of the church.

The courageous, the honest thing would have been to demand that your Home Mission funds be used to remedy this shameful condition of less than living wages in your own church, where you have power and influence, before going to the steel company, where you have neither power nor authority.

You knew that the record of your church or denomination in the treatment of its employes—its ministers—was black as hell, was foul, as compared with the steel company's treatment of its employes. Their record was fair, and at least white, as compared with the record of the denominations you represent.

The day will come when you and the denominations you represent will wail and lament over your injustice to these servants of God. May God Almighty open your eyes before it is too late!—F. M. Barton, editor The Expositor and advocate for ministers getting less than \$1,000 a year.

of those groups of workers whose highest earnings just fail to reach these standards, the following curious and significant revelation results. That is, the labor force of 191,000 men for 1919 can be classified by gradations upward, beginning with the group earning \$3.36 a day, or approximately \$1,000 a year, then the group earning \$1,200, then \$1,300, etc. The level at which \$1,575 (the minimum of subsistence standard) appears in this classification leaves just 38 per cent of the workers below it. If the classification is continued on upward, through \$1,600 annually, \$1,700, \$1,800, etc., the level at which \$2,024 (the minimum of comfort standard) appears, leaves just 72 per cent of the workers below it. But 38 per cent marks the limit of unskilled labor and 72 per cent the limit of semi-skilled.

That is, as if by the workings of a law, all in the unskilled class fall just short of the level of living to which common labor ordinarily feels it is entitled and should attain—the level of a healthy animal existence. And all in the semi-skilled class (workers in steel jobs usually from 1 year to 5 years or more) fall just short of the level of living to which more steady workers feel they ought to attain—the level of decency and at least a few comforts.

**THE COMMISSION OF INQUIRY,
THE INTERCHURCH WORLD MOVEMENT**
BISHOP FRANCIS J. McCONNELL, Chairman
DANIEL A. POLING, Vice-Chairman

George W. Coleman Nicholas Van Der Pyl
Alva W. Taylor John McDowell

Advisory: Mrs. Fred Bennett
Bishop William Melvin Bell
Bishop Charles D. Williams
Heber Blankenhorn

Secretary to the Commission
With the technical assistance of
The Bureau of Industrial Research, New York

Replies to our Indictment of the Signers of Interchurch Report of the Steel Strike

September 20, 1920.

Following is the letter sent to signers of the Interchurch report on the Steel strike:

Dear Sir:—

Am enclosing proof of comment on your report on wages in the Steel Industry in comparison with the less than living wages paid the ministers of your denomination.

Any comment or reply you wish to make will be printed in connection with my charges.

Those facts were laid before the Interchurch Movement and the officials of your church responsible in that movement. They said nothing could be done. While they felt themselves unable to do anything in the churches where they had authority and a say in appropriations of large amounts of money, they were sanguine over remedying conditions in the United States Steel Company, where they have no authority.

Will you put as much time and energy, and spend as much of the church's money in getting publicity for the less than living wages

paid ministers as you did for unskilled steel workers who get twice as much?

Sincerely,

F. M. BARTON.
1244 Little Building,
Boston, Mass.
September 29, 1920.

Dear Barton:—

You are engaged in a noble crusade. More power to your elbow, even if you do rampage regardless. Every churchman with yourself is more or less at fault. For years we have all been smug and complacent on the subject of ministers' salaries. We are almost as bad in our payment of teachers. It is a shame and a disgrace to our civilization. But this is a commercial age and it is everybody for himself and the devil take the hindmost. And anybody who proposes any real change is anathema.

Apparently you do not know that the steel companies are making millions out of men who are compelled to work twelve hours a day and seven days a week, with a twenty-four hour shift every two weeks. But you ought

to know that the individuals who signed the Steel Enquiry Report have no power to raise the salaries of ministers in tens of thousands of churches. You ought to know that the denominational leaders are themselves carrying on a crusade urging the local churches to raise the ministers' salaries. Did you not know also that the denominations are raising millions for aged and dependent ministers and missionaries?

Because the churches, dependent upon voluntary offerings, are woefully niggardly in paying their ministers, you are not called upon to defend injustice to its helpless employees on the part of an immensely rich and all-powerful corporation.

And, lastly, because nine individual churchmen have not immediately worked a revolution in the reform of ministers' salaries among tens of thousands of independent churches scattered in every nook and corner throughout the land, you need not berate them because they have given an honest judgment on a vital matter to which they were especially assigned.

But never mind, friend Barton. Go to it. Hit every head in sight regardless. The American people never pay any attention until somebody runs amuck. William Lloyd Garrison damned everything in sight, but he got there. God bless you. I'm willing for one to take your most violent kicks in such a good cause.

Yours sincerely,

GEORGE W. COLEMAN.

October 4, 1920.

George W. Coleman,
1244 Little Building,
Boston 11, Mass.

Dear Coleman:—

Whenever I get before business laymen, this matter of less than living salary paid to preachers, it receives their attention and most always their approval.

You say all of us churchmen are at fault. For ten years I have gone the limit with pen and pocket to increase preachers' salaries, and if I had the money I would not bother any one about the matter. As you know, I offered the Interchurch Movement The Expositor if they would put a minimum salary in their budget alongside the budgets for super-annuated or retired ministers.

You state that I probably do not know that the Steel Company are making millions out of men who are compelled to work twelve hours a day, seven days a week. The last four years no workman has been compelled to do anything. These men have worked these hours because they were making what to them was big money. Furthermore, for seven years I myself worked twelve hours a day, seven days a week as a telegraph operator.

For these steel laborers who get a minimum of \$1,466 a year, you demand better hours and higher wages, while you make no provision in the budgets for hundred million dollar drives for preachers who get half that amount, and are on call day and night, work seven days a week and 16 hours on Sunday.

You say that the men who signed the steel report have no power to raise the salaries of ministers in tens of thousands of churches.

You acknowledge that the starvation wages paid ministers is a grievous wrong. But you claim that the men who signed the steel strike report have no power to right this wrong, but they assume the power to demand that the steel company increase the \$1,466 a year paid their unskilled workers and shorten their hours.

Jesus said: "So if you remember even when offering your gift at the altar, that your brother has any grievance against you, leave your gift at the very altar and go away; first be reconciled to your brother, then come back and offer your gift." Matt. 5:23, 24.—Moffatt.

Take your Baptist year book for 1919. Turn to pages 120-1 and see where the previous year your Northern Baptist churches having property worth \$102,712,400, laid on the altar in one year \$1,858,534 for missions and in your Victory drive your church asked and is now raising \$130,533,000, and you asked your underpaid ministers, all of whom average \$950 a year to gather in this amount. If it is secured you are to spend \$34,040,071 for foreign missions, and \$46,220,304 for home missions, \$33,940,000 for American education and \$8,550,500 for American ministerial support and relief, none of which goes to active ministers receiving starvation wages.

Now you make a budget containing \$46,220,304 for Home Missions and you take money from Home Missions Fund to help "struggling" churches pay their minister, and you spend money for retired ministers and you loaned money to build new churches.

But you claim it would be a mis-appropriation of funds to use Home Mission funds to supplement the sum that your churches are able to pay their ministers when that amount falls below, let us say \$1,000. We do not dare put it at \$1,466, the minimum of the unskilled steel worker, or \$1,575, the minimum of subsistence of a family of five, as determined by the government.

You can help your retired ministers, why not active ministers who have families to support? You help retired ministers just enough so that they are not sent to the poorhouse, which would be a disgrace to the Baptist church. You know how to make appropriations where it will advance the material interests of the Baptist church, and where it prevents humiliation of Baptist pride, but where it touches the matter of a living wage and justice to your preacher employees you are helpless.

You tell me that I ought to know that "The denominational leaders are themselves carrying on a crusade urging local churches to raise ministers' salaries." The denominational leaders have been on this crusade for four or five years. But it consists of merely passing the buck. And you know it doesn't mean anything. Take your year books for the past five years of increasing living costs and you will see that the percentage of increase is about 1 per cent a year.

And now with your big drives for money you bleed these people until they cannot give another cent to increase ministers' salaries. In cases where the salary is \$600 you have assessed \$300 or more for missions.

Missions should not be curtailed. And it's

part of the civilizing influence to put clothes on an African where it is 110 degrees in the shade, but the same spirit should lead you to give decent overcoats to Baptist preachers where it will be 10 degrees below zero in the sun this coming winter.

For plans and purposes of gathering in money your church is organized, and you know who are responsible, and when money is required for Home Missions you know how and where to get it.

But to pay even half of a living salary, half of what you are demanding the steel company pay its employes, you are helpless. You accuse them of making millions out of men they overwork. I accuse you and the great Baptist church of making millions, hundreds of millions out of men whom you underpay, paying them less than half what you acknowledge is the minimum of subsistence for a family of five.

Jesus told the lawyer that to love God, and his neighbor as himself, was a right answer, adding: "Do that and you will live." But he, desiring to justify himself, said, "And who is my neighbor?" Then Jesus told that wonderful story.

There are about 10,000 Baptist ministers that have fallen among thieves. Now who is going to be that neighbor? Who is going to be neighbor to the 50,000 preachers of all denominations in the United States who are getting an average of \$750 a year?

You'll say, "Tut, tut, about these ministers falling among thieves."

I charge you and the Baptist church and the Methodist church and all the other churches with stealing or misappropriating the money being raised for these drives, or at least that portion of it that would be required to increase the salaries of these 50,000 ministers so they can live decently, without being worried and harassed by debt.

Oh, I don't ask you to obtain for them as much as you are demanding the United States Steel Company should pay their unskilled workers. All I am asking for these men is enough to live on, clothe their children so that they are not ashamed. Enough to get a dress for that patient wife who could have had plenty had she married an unskilled steel worker.

The question is, do you want to detour the Jericho road where the underpaid minister lies bleeding in order to make a showing of being neighbor to the steel worker. And Jesus said:

"When offering your gift at the altar, you remember your brother has any grievance against you, leave your gift," etc.

If this great injustice once gets under your skin, I will have won an ally in the war for preacher humanity that will drive the enemy across the Marne.

Sincerely,

F. M. Barton.

New York, September 29, 1920.

Mr. F. M. Barton,
701 Caxton Building,
Cleveland, Ohio.

My Dear Sir:—

The copy enclosed in your letter of September 20th is in matter and spirit of such a nature as to allow of no reply from me or from

any other member of the Commission which investigated the Steel Strike.

The Commission had a specific task assigned it. With the task it went forward to findings and conclusions.

Very truly yours,

DANIEL A. POLING.

The following reply from Bishop Williams needs no reply, other than that found in my reply to George W. Coleman. But in the same mail with the Bishop's letter came the letter from the Pastor's Wife. In which is the spirit of Jesus? Which voice should we heed—the Bishop's denunciation or the appreciation?—
F. M. B.

September 25, 1920.

Mr. F. M. Barton,
701 Caxton Building,
Cleveland, Ohio.

Dear Sir:

Your screed of September 20th with the accompanying clipping from your paper, The Expositor, I have just found upon my return from a three months' absence in Europe. The condition of the underpaid clergy is distressing. I have been fighting the fight for them during all my episcopacy and my diocese has established a living wage for the ministry, but that is neither here nor there. Your criticisms of the Commission of the Interchurch World Movement which examined into the steel strike are very specious and unjust. Because we fight the battle for justice in one field does not mean that any of us are neglecting it in the other. I could have hoped that your criticism would at least have been inspired by broader and more Christian spirit.

Yours sincerely,

CHAS. D. WILLIAMS.

THE REAL SUFFERER From Low Salaries—The Preacher's Wife. Okla.

Mr. F. M. Barton,

Kind Friend and Brother:

We want to thank you for The Expositor. We are closely kept at home and we read it with our Bible, our best friend, when we want to clear our mind from the worries of the day. We have to move to a new work among new people. Our salary will be \$1,000, out of which we will have to pay rent. Our salary is a trifle more than it was on the * * * work, but the move is a long one and will cost us quite a trifle.

We are wondering if you would help us to get a Christmas barrel or box? Two years ago you helped us get one. We don't know how we will get through the winter, as there are 7 children and husband and myself. My health is surely giving away under the terrible strain of this awful high cost of living. We have 6 girls and one boy. We are trying to keep them in school. The girls are Inez, 17, tall and slender; Esther, 14, medium; Lola May, 11; Eddie Jay, 8; Helen, 6; Dorcas, 5; Ollie Pearl, 2. Husband needs clothes badly. His best I darned for him last week. We all need everything. We will move the first of October, but I wanted this to get to you in plenty of time so I am sending it in early. I want to thank you for your kindness to us and to others.

Yours sincerely in the Master's work.

Limiting Children of the Parsonage is Solution of One Critic for Making Inadequate Salaries Reach.

"Seven children are too many for a minister to have," was the criticism offered against conditions portrayed in this letter.

But I say that seven are better than none. The Interchurch commission does not criticize the unskilled steel workers' families of seven or ten. Which home produces the better citizens—the parsonage or the steel workers' home with two or more boarders?

That the stork avoids some rectors' home is commented on in "The Servant in the House," p. 84, as follows:

Auntie: (Vicar's wife.) "Think of our love, William—our great and beautiful love!" . . .

Vicar: "What has love done for me?"

Auntie: "You were not made to live out your life in any little odd hole and corner of the world! You began to be known as an author, a scholar, a wonderful preacher. You don't think I was ambitious for myself; it was for you.

Vicar: "For me—yes! And how do you imagine I have benefited by all your scheming, your contriving, your compromising, your—

Auntie: "In the way I willed! I am glad of it! I worked for that—and I won! Well, what are you troubling about now?

Vicar: (Slowly) "I am thinking of the fact that there has been no child to bless our marriage, Martha—that is, no child of our very own, no child whose love we have not stolen.

Auntie: "My dear . . . Why will you think of these things?" etc.

[Yes, seven are better than none. And if the church paid ministers a decent salary, the children of the parsonage would be looked upon as the joys and blessings that they are intended to be, instead of causes of worry as to how they are to be fed and clothed. No, we shouldn't blame the children for the crime of underpaid pastors. Besides, you can't sell them, or drown them like kittens.—Ed.]

THE BLACK-LIST. From "The Continent."

At a recent conference with the Interchurch World Movement for the purpose of arranging for the "still hunt" financial campaign ending July 14, the state director in the presence of two representatives from the New York office stated that he had just returned from the conference at Cleveland, where he had been informed by the leaders of the particular denominations that there would be a "check up" on such ministers as failed to line up enthusiastically with the movement. Thus in each denomination the "powers that be," as he expressed it, would have such names on file, and he solemnly warned us that if we hoped for future promotions in our own denominations we had better line up. Those who failed to do so would "be taken care of."

At the close of the address I rose to protest against such intimidating methods, but he reiterated that his statements were correct. Attending this conference not as an antagonist, but with open mind, I had hoped for better things. This state director either told the truth or its opposite. If the statement is false, then how much can we take seriously, when these men speak? If it is true, it is certainly too startling to pass unnoticed. Can the Presbyterian Church afford to become particeps criminis in such a "check up"? Is it good psychology to convince a man of anything at the point of a club? Frankly, I regret that I attended that conference, but I am not worrying about the "check up." In the name of God let us use common sense in the Lord's work in these restless

days. Too many men are leaving the ministry, as it is, without compelling others by such tactics to demit.

Oklahoma.

G. A. Swanson.

That Sermon Contest.

New York, Sept. 30, 1920.

Mr. F. M. Barton, Publisher,
Caxton, Building,
Cleveland, Ohio.

Dear Sir:

In response to your card of recent date relative to the sermon contest on the motion picture production entitled, "A Good Woman," I wish to advise you that we have been greatly delayed in releasing this film, which accounts for the consequent delay in the sermon contest.

We have been especially desirous that this production should be thoroughly representative in every way and justify the interest of the ministers who have submitted sermons on the subject of the film. We have felt that it is of prime importance that when this picture is shown in the theatres it should be entirely worthy of the attention which will be focused on it when it is put on a pedestal by being tied into a national ministers' sermon contest.

In view of the fact that some of the ministers who have submitted sermons are becoming impatient, and since it may be several months yet before this film will be ready for the market, we are today returning to the sender all of the sermons submitted, keeping a list of the names and addresses of everybody who has participated. Then when the contest is to be decided, all of these contributors will be notified and if they desire they can again submit their sermons for the consideration of the judges.

Of course, you understand that these sermons have not been used in any way whatsoever; in fact, the general public has not been advised of the contest, as the only thing that has been done in the matter has been the announcements which appeared in the various religious publications.

Trusting that you will advise your readers accordingly and thanking you for your interest in the matter, I beg to remain,

Sincerely yours,

Byron Park.

A number of Biblical reels, produced by the International Church Film Corporation, marks the first attempt on the part of the church to convert the motion picture, from a mere form of amusement and entertainment, to an instrument for the furtherance of religious aims.

Among these first Bible pictures, now being exhibited in hundreds of churches, are such subtitles as "The Lord is My Shepherd," "The Boy Samuel," "Blind Bartimaeus," "The Story of Ruth," "The Good Samaritan," and many others in which the teachings of Jesus have been set forth. In most of the foregoing pictures, the story has been pointed by a modern application.

No one who sees one of these Bible pictures will ever forget the story, nor the lesson beneath the story. And yet no attempt has been made to emphasize the moral or to be "preachy."

Visual instruction on religious themes is only part of an ambitious program on which the International Church Film Corporation is already launched. Dramas, comedies, travelogs, educational reels, all these, filmed from a new viewpoint—the viewpoint of the church, are being turned out as fast as the new studio will permit.

ROASTING A TOAST.

Willie: "Dad, why is an after-dinner speech called a toast?"

Dad: "Because it is so dry, my son."

A USEFUL MEMBER.

"Oh, Willie, Willie!" cried the teacher to a hopelessly dull pupil, "Whatever do you think your head is for?"

Willie, who evidently thought this another of the troublesome questions that teachers were always asking, pondered it deeply. "Please, Miss," he replied at last, "to keep my collar on."

METHODS OF CHURCH WORK

E. A. KING

The month of November is one of the most interesting of the church year. In it we have Thanksgiving and this event should be more than ever important this year. The world is full of strife, everything is uncertain and in the flux, but the leaders of affairs who have their "ears to the ground" seem to feel that the one thing the world needs most of all is religion. The churches are promoters of religion and the ministers of the churches are the leaders. It throws a tremendous responsibility upon us, but that is the real reason for our being ministers. The difficulty is in being real leaders of real religion.

Ministers today are also business men or managers. In most churches the minister has to plan the financial canvass. In all cases they have to devote a great amount of time to making the machinery go! There is little time for deep study, for personal spiritual growth. It is with something of a mental whirl that the minister enters his pulpit on Sunday morning to minister religion. With small attendance of church members and disheartening unwillingness on the part of many of the members to teach Sunday School or to attend prayer-meeting or to come out Sunday nights, the minister faces a situation before which the average man would quail!

Our average minister, however, does meet the situation in a brave and winning way. He needs all the helps and encouragement he can have and the Expositor endeavors to be, as one reader aptly said, "First Aid to the Preacher." These are wonderful days in which to live and act. The very fact that the world is in flux, that church life is difficult, that the world needs religion (and knows it), all of these facts make the church more important, preaching more necessary, and hard work, even sacrifice and hardship, attractive and rewarding. Our day has arrived, brethren, and now the world waits on the Christian church to come into its own and teach and preach and live religion. When you reach the Thanksgiving prayer thank God for your present wonderful opportunity for service!

* * *

There is one event soon to follow November, and that is the celebration of the 300th anniversary of the landing of the Pilgrims at Plymouth Rock in 1620. This significant event will be celebrated by all that part of the civilized world that has benefited by the principles and ideals of these Pilgrims. All denominations will celebrate. It was on December 21st that these Pilgrims landed at Plymouth and this will be the date of the celebrations. It is none too early to begin now to plan for an adequate observance of this event.

Now that your fall work is well under way and you have been thinking out plans for these momentous days, will you not stop a moment, right here, and make up a package of material and send to the writer? You may put in some of your calendars, your church paper, if you issue one, samples of your advertising cards, announcements, etc. We would like a list of your sermon topics. Tell us your experience in using lantern slides and moving pictures. How do you win and hold your Sunday night audiences? What are you doing to build up your prayer meeting? If you will communicate with the editor he will pass on your material for the brethren who read this department. In this way you will be aiding the cause. Send everything to Rev. Elisha A. King, 594 South 11th St., San Jose, California.

* * *

THANKSGIVING JUBILEE SERVICE.

A very helpful service for Thanksgiving Sunday, either morning or evening, comes to us from Rev. Horace F. Holton, Brockton, Mass. Such a program would be uplifting in any church this year. We present it for your consideration:

The Organ Prelude.

Processional by the Sunday School.

A Hymn—"Fling Out the Banner."

After the third verse the Church School will salute the Church Flag.

I pledge allegiance to my flag and to the Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and love.

Congregation and School will then sing the last verse of the hymn.

A Hymn—"The Star Spangled Banner." First verse.

The Salute to the National Flag—the entire congregation.

I pledge allegiance to my flag and to the republic for which it stands; one nation indivisible, with liberty and justice for all.

The last verse of the National Hymn.

The reading of the President's Proclamation. An Anthem—

A responsive Reading.

Minister and Church School—When they had safely passed through the Red Sea, Moses and the Children of Israel praised God, saying,

Chorus and Congregation—I will sing unto the Lord, for he hath triumphed gloriously.

Minister and School—The Lord is my strength and song, and he is become my salvation.

Chorus and Congregation—This is my God, and I will praise him; my father's God, and I will exalt him.

Minister and School—When the ark was brought up to Jerusalem, David's choir praised God, saying,

Chorus and Congregation—O, give thanks unto the Lord; call upon his name; make known his doings among the people.

Minister and School—Sing unto him, sing praise unto him; talk ye of all his marvelous works.

Chorus and Congregation—Declare his glory among the nations, his marvelous works among all the peoples.

Minister and School—When the foundations of the temple were laid, they sang one to another in praise and thanks unto the Lord, saying,

Church and Congregation—For he is good; for his loving kindness endureth forever.

Minister and School—When the wall of Jerusalem was rebuilt, Ezra blessed the Lord, the great God.

Chorus and Congregation—And all the people answered, Amen, Amen.

(A pause)

Minister and School—At the birth of Jesus—Suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace among men in whom he is well pleased.

The Gloria.

A Hymn of Praise—"O Worship the King."

The Prayer of Thanksgiving.

The Choir Response.

The Announcements.

The Offertory—"The Breaking Waves Dashed High."

A Hymn—"O Beautiful for Spacious Skies."

(Tune, Mother Dear, Jerusalem)

The Sermon.

The Final Responses. (All standing.)

A Voice—God of our fathers, known of old,

Lord of our far-flung battle line,

The Minister and School—

Beneath whose awful hand we old,

Dominion over palm and pine;

All the People—Lord God of hosts, be with us yet;

Lest we forget, lest we forget.

The Voice—The tumult and the shouting dies;

The captains and the kings depart;

The Minister and School—

Still stands Thine ancient sacrifice,

An humble and contrite heart.

All the People—Lord God of hosts, be with us yet;

Lest we forget, lest we forget.

The Voice—If drunk with sight of power, we loose

Wild tongues that have not Thee in awe,

The Minister and School—

Such boasting as the Gentiles use,

Or lesser breeds without the law,

All the People—Lord God of hosts, be with us yet;

(Slowly and impressively)

Lest we forget, lest we forget.

The Closing Hymn (unannounced—one verse)

Our fathers' God, to Thee,

Author of liberty,

To Thee we sing;

Long may our land be bright

With freedom's holy light;

Protect us by Thy might,

Great God, our King—Amen.

The Benediction.
The Organ Postlude.

A GOOD THANKSGIVING INVITATION.

There never was a time when we needed to make people feel the need of religion and the churches so much as now. The Seventh Presbyterian Church of Cincinnati, published this announcement at the Thanksgiving season. Why not get this same message out among the people of your community?



Beware of the Enemy!

IF ALL THE ENEMIES OF THE STATE CARRIED RED FLAGS they could easily be dealt with.

The burglar with a club is less dangerous than the fly with its invisible microbe of deadly disease.

MORE SINISTER THAN ANARCHY in our American life are the subtle, pervasive forces of materialism and irreligion.

There is more menace to the State in the prevalent neglect of religion than there is in all the forces of organized vice.

The peril of perils to be feared is the sapping of society's foundations, which always have been, and always will be, spiritual in their character.

The Defender against the danger is the Church. She is the State's hope of stability. Her business is to preserve the pillars and foundations of our organized life.

THE MOST DIRECT WAY OF SAVING AND SERVING THE COUNTRY IS BY LOYALTY TO RELIGION

A person is working persistently against the subtlest enemies of our common life when he shares in the Church's work of preserving and purifying the character of the people.

AS AN ACT OF PATRIOTISM—

COME TO CHURCH.

THANKSGIVING IS A GOOD TIME TO BEGIN



THE THANKSGIVING OFFERING.

On the calendar of the Congregational Church of Attleboro, Mass., is the following announcement concerning the Thanksgiving offering at the morning service. You might adapt the idea for your own needs:

"The collection this morning is not by force either of law or appeal. It is just an opportunity for those who at this time feel like a free will thank offering. We have been blessed in it for many years."

GIVING.

Spiritual Tonic.

Subject, "Blessed Giving."

Text—Acts 20:45. "It is more blessed to give than to receive."

The text is true in many ways. It is blessed to be able to give. To give one must possess.

The spirit of giving is blessed, for it has in it love, thought, generosity and kindness, all of which are blessed to live with as well as blessed to live by.

USE THIS IN YOUR EVERY MEMBER DRIVE.

We have had a chance to prove absolutely the value of educating and stimulating a congregation by mail and otherwise so that it became aroused and intelligently interested in giving to both the church budgets and a church debt. Our experience leads us to say that this fall, or whenever you have your Every Member Drive, the best results will follow if you plan and carry through a thorough circularization of your church families.

Here is something that you can use, with slight local adaptation. It has an appeal in it and will start many people to thinking about giving more largely to benevolences:

How much am I worth?

I am worth what I put into the world—what I do to enrich the lives of others, and to give to them the blessings of the gospel.

How much shall I be worth to the world this next year? That will be determined largely on (date) when I decide how much of my income I shall distribute to carry forward the great work represented in the budgets of my church.

I then shall decide what share I shall take in establishing Christian churches in America and giving the gospel to our millions abroad. I then shall decide how much I shall be worth in providing for our aged ministers and their widows. I then shall decide what I shall do to assist young men and women in preparation for the ministry and missionary work.

I then shall decide how much I am interested in the cause of Jesus Christ in the world, and what I am willing to do to bring his gospel to others. I will prayerfully meet the question, How much shall I be worth to God and to the world during the next year?

THE HONOR ROLL SYSTEM OF FINANCES.

The Litchfield, Ill., Christian Church has set a good example to churches everywhere. They are endeavoring to get church members to give their money willingly and voluntarily so that the churches may take another step in advance. The subscription paper is a great improvement over the donation party; the every member canvass is an advance over that, but the Honor Roll plan is nearing perfection!

The aim of the Litchfield church is to increase each year the number of Tithers, and to actually induce all the members to make

their own subscriptions without being canvassed, or urged or coaxed in any way. The detail of this plan is stated in "Pointers," the church paper, as follows:

The Honor System.

Go to S. H. Stansifer's store on Monday, Sept. 20, and ask for the Financial Secretary. If you cannot go Monday, go any day that week, but it will be better if you go before Saturday.

The Financial Secretary will hand you a pledge card for the current expense and missionary-benevolence funds of the church for the new calendar year beginning October 1. Designate the amount of your pledge per week and sign the card. You will then receive a carton of duplex envelopes for your weekly offerings.

Then—

You must remember that the appropriations necessary for the new year are 30 per cent higher than heretofore, and it is up to all of us to increase our pledges in proportion.

And here is where you show your faith:

If you volunteer your pledge during the week of September 20 your name will be published on the Honor Roll in October Pointers. The amount will **not** be published—only the name.

Again:

If you **increase** your pledge over that of last year, a star will be attached to your name on the Honor Roll.

If you **pledge to tithe** for the year, you will be given **special recognition** by a heavy black **STAR** and your name will be published in the list of tithers.

If you **forget** or for any other reason fail to volunteer your pledge during the week, your name will **not** be included in the Honor Roll and a committee will be obliged to visit you. It is up to **YOU**. Honor Week will begin Sept. 20. It will close on Sunday, Sept. 26. If you cannot possibly go during the week, your pledge will be received at the church the last day. This is fair to all. **Go early!**

And be sure to get a **STAR** on your name.

USE THIS CUT.

We clip the following from one of our exchanges, "The Christian," and pass it on to you. Many of our readers will desire to use it in the financial canvass soon to come. (May be had of F. M. Barton Co., Cleveland, O., for \$1.)



DOES CHRIST RECEIVE HIS SHARE?

Is not the big problem of missionary giving that of adjusting our personal expenditures so that Christ will not receive the tag end of what is left, but His rightful part? It is all His if we are His, and our personal expenditures should be made as though we were to present to Him a weekly audit of our account. Does a fifty-dollar annual tobacco bill, an automobile, or a horse and buggy force us to leave Christ at the tag end of our expending?

HARVEST FESTIVAL AND SOCIAL.

Pastor Wallis, of Auburn, Neb., is a wise publicist. His advertising material is always bright and to the point. We have his announcement of a Harvest Home Festival. At the top is a large wooden measure filled with corn, potatoes, apples, wheat, etc., and underneath is this announcement:

On Sunday, November 2, we are going to have a Harvest Festival. Services at 11 A. M. and 7:30 P. M. Special topics, special singing, and the church will be beautifully decorated with fruits, vegetables and flowers. At the evening service Miss H. Workman will give an appropriate reading.

On Monday evening, November 3, there will be a Harvest Home Social, with old-fashioned games and songs, and apples and pop-corn to finish up with. We want you to come and enjoy these good things with us. Everybody is welcome.

RAISING BENEVOLENCES AT FORT SCOTT, KANSAS.

We have in our hands five pieces of printing sent out to all the contributors of the First Presbyterian Church of Fort Scott, before the regular annual canvass. They were printed and mailed according to the most approved business follow-up system. Card No. 1 contained these words effectively displayed:

"System in everything but religion! The Bible teaches that we are to give to the support of religion Proportionately, Regularly, Gladly. Let us give on the Bible basis this next year."

The second message was a blotter containing the itemized benevolence budget. The third message was a clever "example" showing how to make a pledge. We have seen "sample ballots" and "sample income tax sheets," but never a sample church pledge. It is interesting and helpful enough to print here:

Example.

How to Compute Your Subscription.

For years we have had a number of appeals for the Benevolent and Missionary activities of the church. Under the present plan we are to have just one subscription to cover all Benevolences of the church.

Last year Mr. Jones-Brown gave \$100 on a pledge to Home and Foreign Missions. He also gave \$10 to the Temperance Board and \$50 on a different date for the support of colleges. The secretary of the work for ministerial relief visited the church and he gave \$50 for that agency. If Mr. Jones-Brown is going to do as much this year as last for the great United Benevolent Fund he will add together the items above which equal \$210 and divide that sum by 52, being the number of weeks in the year, and he will find that his subscription this year will be \$4.04 a week. If he is able to do so he will add about fifty cents a week for good measure and make his subscription \$4.50 or \$5 a week.

Add all you gave during last year together, divide the sum by 52 and subscribe that amount Sunday, March 23, 2 to 5 p. m. at the First Presbyterian Church.

On card No. 4 we find the following pointed,

pungent questions. They certainly provoke thought:

"Don't answer—Everybody knows. What value do you put on religion? How much do you spend for amusement? How much do you spend for luxuries? How much do you spend for parties, fancy gowns, etc? How much do you spend for vacation, travel? Does your Sunday auto bill equal your church support account? THINK!"

The last card, No. 5, was sent just before the canvass and carried this message:

"It is to be VOLUNTARY. Your subscription to the Presbyterian Church. Give thought to it, for the need is great."

THE VOLUNTEER PLAN OF RAISING MONEY—\$3,800 In a One-Day Campaign.

What a revolution in church methods there would be if church members generally would walk up to church clerks and voluntarily hand in their pledges for the church budgets of the year! Why should they not do so?

At Woodford, Me., the current expenses were actually raised in this way in the Clark Memorial Methodist Church. Announcement was made that \$3,800 was needed and would be raised in a "One Day Campaign." The minister printed these words in the church calendar:

"Your minister has sufficient confidence in the honor and loyalty of the members of his church and congregation to believe that without any personal solicitation they will more than rise equal to this occasion. He proposes, therefore, that instead of sending out committees of two to visit every home to solicit their pledge, we learn a lesson from the Fourth Liberty Loan, and put giving to the church on a higher plane. The first two days of the Fourth Liberty Loan were Volunteer Days and in a great many places they went "over the top" in those first two days. We believe that our people are as religious as they are patriotic and so we have decided to ask them to volunteer their pledge instead of having it solicited."

The plan as carried out by the church was as follows:

The church was open from 3 p. m. until late in the evening with secretaries in attendance to receive pledges. It was a regular gala day. The church was "At Home" to all her friends. There was something doing all the time — music, entertainment, conversation, song, speech and story. At various intervals announcements were made as to how near they were to "going over the top" with the budget. All volunteers received a handsomely printed card of enrollment in the Volunteer Legion. Of course, the money was raised.

A THREE BUDGET EVERY MEMBER DRIVE.

Churches differ in the way they raise their money even when the "E. M. D." is put on,

The First Congregational Church, of Toledo, Ohio, is one of the few churches that has undertaken the three budget plan. It is worth recording here because in this church there is a Women's Missionary Society that carries on a missionary enterprise in addition to the regular missionary work of the church as such. They call their part "Special Missionary Work." The pledge cards as used in this canvass are as follows:

CARD NO. 3
1920

The First Congregational Church
Weekly Offering

FOR WOMEN'S MISSIONARY SOCIETY
EDITH H. WHITAKER, Treasurer

Per Week	FOR Women's Missionary Society for 1920, I hereby pledge as a weekly offering the amount marked an X in the column on the left beginning January 5, 1920.	Per Annum	Payments to be made
			Cash
			Annually
			Semi-Annually
			Quarterly
1.00		12.00	
2.00		24.00	
3.00		36.00	
4.00		48.00	
5.00		60.00	
6.00		72.00	
7.00		84.00	
8.00		96.00	
9.00		108.00	
10.00		120.00	
11.00		132.00	
12.00		144.00	
13.00		156.00	
14.00		168.00	
15.00		180.00	
16.00		192.00	
17.00		204.00	
18.00		216.00	
19.00		228.00	
20.00		240.00	
21.00		252.00	
22.00		264.00	
23.00		276.00	
24.00		288.00	
25.00		300.00	
26.00		312.00	
27.00		324.00	
28.00		336.00	
29.00		348.00	
30.00		360.00	
31.00		372.00	
32.00		384.00	
33.00		396.00	
34.00		408.00	
35.00		420.00	
36.00		432.00	
37.00		444.00	
38.00		456.00	
39.00		468.00	
40.00		480.00	
41.00		492.00	
42.00		504.00	
43.00		516.00	
44.00		528.00	
45.00		540.00	
46.00		552.00	
47.00		564.00	
48.00		576.00	
49.00		588.00	
50.00		600.00	
51.00		612.00	
52.00		624.00	
53.00		636.00	
54.00		648.00	
55.00		660.00	
56.00		672.00	
57.00		684.00	
58.00		696.00	
59.00		708.00	
60.00		720.00	
61.00		732.00	
62.00		744.00	
63.00		756.00	
64.00		768.00	
65.00		780.00	
66.00		792.00	
67.00		804.00	
68.00		816.00	
69.00		828.00	
70.00		840.00	
71.00		852.00	
72.00		864.00	
73.00		876.00	
74.00		888.00	
75.00		900.00	
76.00		912.00	
77.00		924.00	
78.00		936.00	
79.00		948.00	
80.00		960.00	
81.00		972.00	
82.00		984.00	
83.00		996.00	
84.00		1008.00	
85.00		1020.00	
86.00		1032.00	
87.00		1044.00	
88.00		1056.00	
89.00		1068.00	
90.00		1080.00	
91.00		1092.00	
92.00		1104.00	

CARD No. 2
1920

The First Congregational Church
Weekly Offering
FOR BENEVOLENCES
At Home and Abroad
W. H. EAGER, Treasurer.

Per Week	FOR Mandatory Work at Home and Abroad I herewith pledge as a weekly offering
\$100.00	_____
50.00	_____
40.00	_____
30.00	_____
20.00	_____
10.00	_____
5.00	_____
2.50	_____

If possible, changing this weekly, please indicate below the amount and number of payment:

\$..... per Annum.
 Payments to be made
 Cash
 Annually
 Semi-Annually
 Quarterly

Name _____
 Address _____
 The side for others _____

CARD No. 1

1926

The First Congregational Church

Weekly Offering

FOR CURRENT EXPENSES

F. E. STEWART, Treasurer

This side for ourselves

Per Week	FOR Current Expense for 1926. I hereby pledge as a weekly offering the amount marked with an X in the column on the left beginning January 1, 1926.	Per Annum.	Payments to be made
\$10.00		\$.....	Cash
8.00		\$.....	Annually
6.00		\$.....	Semi-Annually
4.00		\$.....	Quarterly
3.00		\$.....	
2.50		\$.....	
2.00		\$.....	
1.50		\$.....	
1.00		\$.....	
.75		\$.....	
.50		\$.....	
.25		\$.....	

Address.....

I hereby pledge as a weekly offering the amount marked with an X in the column on the left beginning January 1, 1926.

This side for ourselves

“Your church, which you love and of which you are so justly proud, is doing a manifold ministry in the community and the city which marks it as one of the most active churches in the state of Ohio. Your pastor believes that he has the most intelligent, wide-awake, enthusiastic, loyal membership of any church in the state. A membership ready to advance in all sane progress and to make one of the greatest churches in the country.

"Because our work is so active at home and

"By a large number of trained, enthusiastic canvassers we hope to cover the entire membership on Sunday. One day is all that is needed, if we all act together. The impossible is not expected of anybody, only the just and reasonable. Enclosed you will find the budgets clearly stated as recommended by the trustees for local running expenses, by the church committee for the missionary work of the church, home and foreign, and by the women of the church for their special missionary work.

METHODICAL CANVASS FOR MONEY
Increased Gifts \$2959.

Rev. George M. Miller, Olivet Church, St. Paul, Minn., has proven how successful an Every Member Canvass can be when thorough preparation has been made for it. Nine weeks before the date for the canvass the Religious Education Committee of the church began mailing literature on stewardship weekly to every family of the parish. For three Sunday mornings before the canvass the pastor preached on themes related to stewardship. The work was done by twenty-two teams. The increase in the number of those making pledges was 54; the amount of increase for current expenses was \$2,156 and the increase for benevolences \$803. The current expense budget is now nearly \$9,000 and the benevolent budget nearly \$3,000. Any pastor anywhere that has failed to secure an Every Member Canvass will get directions how to do the thing most successfully by writing Pastor Miller of Olivet. (Enclose stamps.)

At Lawrence, Kansas, Rev. Ross W. Sanderson sent out a letter containing an "Official Ballot" with a return envelope asking members to elect their church officers by "voting by mail." The same method is used to obtain the opinions and wishes of the members on other matters. Some ministers send out lists of sermon topics and ask the people to select what they like. Those receiving the largest number are selected. This method arouses interest and usually increases the attendance.

Ministers and churches on the Pacific coast will be glad to know that Lloyd Stafford, 329 East Anapamu St., Santa Barbara, Cal., has opened a printing establishment where he produces the "Church Purse Envelope." The advantage to western churches is in prompt

delivery without heavy charges for express or freight. Write to Mr. Stafford and see what he has to offer.

GRAPHIC SERMON ON GIVING.

In this day of large wages and extravagant living the church must emphasize the need of generous giving. Here is a chart that tells a powerful story. Make one for your own use or send to F. M. Barton Co., Cleveland, Ohio, for this cut (\$1.00).



Are You Willing to Give the Lord His Share?

SUNDAY EVENING SOCIALS.

A casual survey of church methods, the country over, shows that churches are serving lunches, dinners and suppers more than ever, and there are a surprisingly large number on Sundays. There is one difference noticeable in these "eats" from olden times. Formerly all such events had as definite object the making of money, now they are for sociability or convenience. People must eat, so the church furnishes food at such times as best serves the interest of the work.

At Broadway Tabernacle, New York City, there is now carried on a series of Sunday evening socials. They are proving of considerable usefulness. They were started in January and have been continued indefinitely. A light supper is prepared, and the guests gather at six o'clock. Various groups are being invited successively to receive the hospitality of the church. The first group to attend the Sunday evening socials included Congregational men living in the 57th Street Y. M. C. A.; on the following Sunday the nurses from Roosevelt Hospital were entertained; then the Congregational students in Columbia University, and after them the Japanese students in Columbia University. Friendly conversation, the supper, musical selections, and two five-minute addresses by prominent men make up the usual program of the socials.

The church, in the heart of New York City, seeks to reach many kinds of people and it has discovered that the Sunday evening hour is just the time to do this particular kind of good work. All such service is valuable when there is real need for it.

NEW ORGANIZATION FOR SMALL BOYS.

If you have boys in your church too small for Boy Scouts that need to be organized, write a letter to Rev. R. G. Armstrong, of Spencer, Mass., pastor of the Congregational Church, and ask him to tell you about his society called "Pathfinders."

They have a code of laws which are wonderful for character building. They hold meetings, take hikes, and are being taught the fundamental principles of clean living and proper care of the body and the laws of hygiene. "The Pathfinders" bids fair to become a popular organization for the younger boys.

USE PREPARED PRINTED PROPAGANDA.

By propaganda we mean cards, tracts, folders, booklets and such things that are calculated to promote the Christian cause, the local church work, etc. Printing is very expensive these days and many churches cannot afford to use as much of it as they ought. For this reason we urge our readers to make use of good material already prepared. We are doing this with excellent results.

Write a letter to The Woolverton Co., Cedar Falls, Iowa, for samples. They not only furnish stock material, but they print anything you desire at very reasonable rates. We are now using their little booklet "A Word of Welcome" to send to new people moving into our parish. It is one of the most effective things we have ever used. "Then Welcoming the Baby" is another. They give tone and spirit to the church and make a good impression on the people.

Time to Praise.

A missionary was traveling one day through north Honan with a caravan. The company had quite a few mules, and when crossing a rope bridge one of these mules deliberately lay down in the middle of the bridge. They coaxed and commanded, pulled and pushed, and then they prayed that the Lord would cause that mule to rise, but all in vain. What were they to do? At last one of the missionary party reminded them that things change when we begin to praise God, and surely this was an occasion to prove it. This missionary stood in front of the mule and began to sing, "Praise God from whom all blessings flow." Almost at once that mule got up and walked off as though nothing had ever happened.—"China's Millions."

GO TO CHURCH CAMPAIGN IN COLORADO SPRINGS.

Rev. S. C. Dickinson.

Boys from the various churches hung small invitations to attend some church, on the door-knob of houses in town. These were bits of pasteboard about four inches square, a hole in one corner with string through to hang on the knob. Then there were "ads" in daily papers. In the store windows were window cards with cut of the Christ's head in central part, on one side "I give my life for thee," and on the other, "What hast thou done for me?" "Start right" was at the top and "Go to Church Month" at the bottom. The second

Sunday of the month there was a city-wide religious census taken, all the churches participating in the work, the Ministerial Alliance planning it all. One feature of the advertising was the getting of three or four of the large advertisers to donate their space over the firm name, each week of the month in the Saturday papers. It has worked well.

INSPIRATIONAL CHARTS.

If you have not already done so, send to the Sales Department of the I. C. W. M., 45 West 18th St., New York City, for a catalogue of charts. You will find them of value in your financial drives this fall and winter.

HOLD A SPIRITUAL CLINIC.

Rev. J. B. Clark, D.D., pastor of the Presbyterian Church, Washington, D. C., holds a Spiritual Clinic occasionally. The following notice recently appeared on the calendar of the church:

A Spiritual Clinic—If you have any passage of Scripture that has troubled you, or any thing pertaining to the Christian religion that has caused you perplexity, and will communicate to Dr. Clark, in writing, as many have done and are doing continually, he will give it his best and most frank treatment at the evening service. This service is and is designed to be, "a spiritual clinic."

MOVIES AS SUNDAY SCHOOL REWARD.

The Homewood Church, of Pittsburgh, Pa., Dr. P. W. Snyder, pastor, is giving moving pictures in the church on Friday evenings. Several different reels are shown each evening, one always being Bible pictures. Boys and girls who are at Sunday School on time receive a free ticket, those who come late must pay 3 cents, while those who are absent must pay 5 cents admission. The plan is working well, children exerting themselves to be on time so that they may obtain the free ticket. An unusual number of new scholars has been enrolled recently.

LANDING OF THE PILGRIMS.

We cannot think of a church in this country that will not desire to celebrate in some way the 300th anniversary of the landing of the Pilgrims. It is really the recognition of the important religious and civil beginnings of this country. In entering into this celebration no one need think especially of the Congregationalists who rightly claim special interest in the affair, for every religious and moral movement in this country owes something to the stalwart character and ideals of these Pilgrims.

The following list of literature will, we trust, be found helpful in preparing sermons, addresses and programs:

"In the Days of the Pilgrim Fathers," by Mary C. Crawford, Little Brown & Co., Boston, 1920, \$3.) "The Harvard Theological Review" for July, 1920, contains two splendid fresh articles on the Pilgrims, "John Robinson's Farewell Address," by W. W. Fenn, and "John Robinson and the Beginnings of the Pilgrim Movement," by F. J. Powicke. (This copy of the Review is 50 cents). One always finds homiletic material in good books well written for young people. William Elliot

Griffis has written a charming book on this line. "Young People's History of the Pilgrims" (Houghton, Mifflin Co., Boston, 1920, \$3). Another similar volume is Tunnick's "The Story of the Pilgrim Fathers" (retold for young people) Fleming H. Revell Co., N. Y., \$1.25). Roland G. Usher has a volume entitled "The Story of the Pilgrims for Children." (The Macmillan Co., N. Y., \$1.25). The two following books are full of real teaching material almost ready made. "Pilgrim Deeds and Duties," and "Pilgrim Followers of the Glean." Both of these are published by the Pilgrim Press, Boston.

MINUTE BOYS AND GIRLS.

Minute boys and minute girls have been added to the minute men and women in the West Somerville, Mass., Church and other churches of the Boston North Baptist Association are becoming interested in the plan.

The idea of the chairman of minute men and women in the West Somerville Church is that the young people of the junior, intermediate and senior young people's societies and of each of the junior Sunday School classes will listen more attentively to an address by one of their own members. He has, accordingly, launched the project of training one such speaker in each of these organizations in his own church, and the young people have taken up the scheme with enthusiasm. Unexpected ability has been discovered in several of the youthful speakers.

Rev. H. K. Booth, of Long Beach, Cal., has given the following Sunday evening addresses. The themes are timely and suggestive for the coming celebration. The main theme was "Pilgrim Pioneers and Principles." The subjects were as follows: Robert Browne and the Pilgrim Freedom; John Robinson and the Pilgrim Tolerance; Brewster and Bradford and the Pilgrim Democracy; John Eliot and the Pilgrim Zeal for Missions; Jonathan Edwards and the Pilgrim Passion for Youth.

REMARKABLE RESULTS FROM MISSION MOVIES.

That the cause of foreign missions can command attention and interest of numbers of people when presented in motion pictures was shown in Crawfordsville, Indiana, in connection with the eight-day missionary institute held recently. In a town of less than 12,000 over 1,000 people, filling the largest motion picture theater in town, saw the six-reel missionary photoplay, "Problems of Pin-Hole Parish," on a stormy night with sidewalks and streets covered with ice. Sixteen college trained young people, ten men and six women, volunteered as foreign missionaries at the final consecration service of the institute. Twenty-two parents testified they were willing to have their children go as missionaries and twenty-five business men and women rose and declared that hereafter they would dedicate their business to the extension of the kingdom of God in the world.—Continent.

THE HOUSEHOLD READING CIRCLE.

The Morrill Artpress, Williamantic, Conn., has sent up an envelope ingeniously gotten

up for the purpose of inducing members of the congregation to read pamphlet literature. The following printing appears on the envelope:

The Household Reading Circle. Each member of this family is invited to read the enclosed leaflet today. Perhaps it may be read aloud to all this evening, around the dining table or even later. Please record below the name of each reader or hearer, that the number may be known. In one community 1200 persons read copies of one leaflet in one week. Delivered by..... who will call tomorrow morning. Names.

At the bottom Mr. Morrill has written:

A few juniors given "Something to do," a few copies of any leaflet, 100 envelopes (90c) and 1,000 or more readers in a week.

Why not send to him for some of these?

SPECIAL REQUEST.

Will all ministers who are using the Roto-speed please send samples of their work to the editor of the Method's Department and any account of their experience they may be willing to write?

STILL THE BEST BOOK.

"Clean and Strong," by Rev. E. A. King and Rev. F. B. Meyer, is still the best book for a Christian parent to place in the hands of his boy fourteen years of age or over. Send 50 cents to The Personal Help Press, San Jose, Cal., and receive one by return mail postpaid.

A BASKET OF METHODS FROM CHARITON, IOWA.

Rev. C. W. McClelland.

I carry with me constantly cards with a string attached. It is our church invitation card prepared to present to strangers or new comers, and I give them out to as many of the congregation as will use them wisely. By signing my name to them it gives them more of a personal appeal and interest. The string is to hang on the phone or the wall or any conspicuous place.

I also got out a card announcing a series of sermons preached on the Seven Fundamentals of our Christian Faith, i. e. 1. God; 2. Man; 3. Sin; 4. Christ; 5. Holy Spirit; 6. Service; 7. Heaven. These were preached in the evening and met with great approval. They were doctrinal sermons.

The Thanksgiving Jubilee card was a personal invitation sent by the boys classes of the Sunday School to every family. We had every family bring something for supper and then all sat about the decorated tables as one big family and enjoyed our supper together. After the jolly meal a toast program was given; the subjects as follows: "How to Cure the Empty Pew," "The Best Way to Advertise our Church," "Our Sabbath Preaching Services," "Our Wednesday Evening Service," "Our Sabbath School," "Our Christian Endeavor Society," "Our Missionary Society," "Our Ladies Aid Society," "My Church and I," "Our Church's Present Opportunities." After this toast program we all went up to the auditorium where a literary program was given consisting of readings, music, talks, current events, song, etc. The Jubilee closed

with a short devotional service led by the minister. The whole affair was planned to give the entire church an opportunity to meet in a wholesome whole hearted social way as a family. Every one said that it was the most successful social affair the church had ever held and there were more present than at any other occasion of its nature. All the participants on the programs were members of the church or congregation.

SERMONS ON GIVING.

Ministers are always glad to get sidelights on sermons that are calculated to stir up the talent or grace of giving. Here is a list of sermons given in St. Andrews Evangelical Church (no city or town on folder). The general theme is "Solving Money Problems." The heading of the announcement attracts attention because it reads this way:

"The High Cost of Living."

Everybody talks about it. Of course you are interested.

"God's Ownership of All Things," Gen. 1:1, Psalm 24:1, 1 Cor. 6:20.

"Man's Stewardship of All Things," Prov. 3:9, 1 Cor. 3:23.

"Ways of Giving," Malachi 3:10, Luke 6:38, 1 Cor. 16:1.

"What We Owe to Others," Gen. 4:9, John 15:12.

"Consecration of Gifts and Self," 2 Cor. 8:5.

Holiday Printing

Just tell us that you are interested and we will send you free samples of Christmas and New Year Greetings especially for ministers to send to members of their church and congregation.

We print the single and duplex envelopes and all sorts of specialties for use in church work.

The Woolverton Printing Co.

Cedar Falls, Iowa

Increase Your Attendance By Using Illustrated Printing

It's Church Printing With the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. Worth many times the price for ideas and suggestions it contains.

JOSEPH E. BAUSMAN, CHURCH PRINTER
632 East Girard Avenue : : : : Philadelphia, Pa

A SERMON BY MAIL

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of Dr. David James Burrell's sermons are gratuitously distributed at the evening service every Sunday (usually about 35 issues per annum), from October to June, inclusive.

For the convenience of persons wishing to receive the sermons weekly, a mailing list has been established, to which names may be added at any time by the payment of one dollar to cover postage and mailing for one year from date of receipt.

Subscriptions and requests for specimen copies should be sent to MissMerce E. Boyer, Room 2, 1 W. Twenty-ninth Street, New York, N. Y.,—Adv.

ABSENTEE MEMBERS.

Rev. N. W. Evans, pastor of Walnut Street Church of Christ, Canton, Ill., tells how he solved the problems of absentee members:

"The church at Canton had a non-resident membership of about two hundred. These members are doing neither the Canton church nor any other any good, so far as we are able to ascertain, so we undertook to get in touch with them and get them interested either in the Canton church or where they live. So far the plan has worked well. Our letters were courteously received and many of the members are writing for their church letter so that they may identify themselves with the church where they live. A number of other members have requested their names be retained on the Canton church roll and voluntarily sent cash offerings for the work here.

In addition to this letter, I wrote the minister in each city where our non-resident members were living and gave their names. Here is the letter that was sent:

Dear Fellow Worker:

It is our desire as well as duty, as elders of the Walnut Street Church of Christ at Canton, Ill., to keep in as close touch as possible with the membership. We are making a special effort at this time to establish a closer identity with our non-resident members.

It has been some time since you left Canton and, as you have not called for your church letter, we would greatly appreciate your letting us know if you have taken fellowship with the congregation, either of our communion or some other, at your present place of residence. If you have not affiliated with another congregation, do you desire to maintain your membership with the church at Canton? Our object in seeking this information is that we may keep an accurate record of the church membership and have fellowship with all non-resident members. Should we not hear from you by September 1st, we shall take it to signify that you have affiliated with another congregation, or do not care to retain membership with the church at Canton.

Should you return to Canton at any time, either to visit or make your home here again, you will find a hearty welcome awaiting you at the church.

Thanking you in advance for your courtesy in replying immediately, we are,

Fraternally yours,

C. F. FOUTS, Chairman.

FROM CHURCH BULLETINS.

The North Baptist Church, Millville, N. J., has a School and College Day not long ago. While the pastor presided, all the services, music, Scripture reading, prayer, sermons and addresses, were in the hands of the eleven college students of the church, attending eight different colleges. Five of the eleven expect to go into the ministry or mission work. The membership of the church numbers 160.

* * *

The Virginia Avenue Methodist Episcopal Church, South, Louisville, Ky., has a Scholar-

ship Foundation, which sends a boy to Emory University, and a girl to Logan Female College, for first prize, or to Spencerian Commercial School for a second prize.

A winner must be a member of the Sunday School of this church, with attendance of 35 Sundays during the year, and pass a written examination on the Sunday School Lessons of the twelve previous months with a grade of 70 per cent.

* * *

The weekly calendar of the First Baptist Church, Sharpsburg, Penn., Rev. Alfred Barratt, Pastor, has a paragraph each week on the prayer meeting and on tithing. Here is a sample from one paper:

Prayer Meeting.

Did You Ever Attend our Wednesday evening service? If you never did, then you do not know what you are missing. There is a sense of sorrow and shame in every member's life who refuses to be present at the prayer-meeting. There is a stain against the name of every man who turns away from **Jesus** and thus denies **Him** before men. Will there not be a stain against the name of every church member who spends his Wednesday evenings somewhere else when he ought to be at the prayer-meeting?

Churchgoing.

BELIEVING—

That every person needs variety in his life,

That monotony is killing,

That Sunday should be different,

That a special tonic on Sunday makes the work of the other six days more effective and pleasing,

That the moral teachings of the church are a help and an inspiration as well as a necessity to right living,

That a town without a church is no fit place to live,

That it takes good people to make a good church,

That in our minister is an inspiring spiritual leader as well as a good **thinker**,

That those who do not hear his sermons are missing a great opportunity,

We are therefore pleased to invite you to our church.

Thankful for Denials.

We may thank God for answers to prayer. But some of our prayers have not been answered. Well, may we not thank God for that? Elijah brought fire out of Heaven on Mt. Carmel by prayer, but when Elijah, under the juniper tree, wanted to die—prompted by despair—the Lord was kind enough not to answer his prayer. I think R. G. Pearson was right when he pictures Elijah under a juniper tree and then Elijah being carried up into glory and the old man saying, "This beats dying under a juniper tree. I am so glad God didn't answer my prayer of unbelief." When God says no, he gives the best answer to our dependant praying.—Rev. A. C. Dixon, D.D.

Hicks—"You don't seem to take as much exercise as you used to."

Wicks—"No; exercise gives me a big appetite and I can't afford it."

BUSINESS MAN'S BIBLE CLASS.

The Bible Class of the Methodist Sunday School, Northville, Mich., has a teacher who believes in "safe and sane" publicity.

Each week the C. A. Dolph Bible Class has an advertisement in the local newspaper about four and a half inches long. This gives an attractive title to the lesson for the next Sunday, a few sentences calculated to rouse curiosity concerning it, and an invitation to the reader to attend the next session. This has built up a class of 50 members, and it is growing. The teacher of this class of men and women is C. A. Dolph, secretary of the Globe Furniture Co.

TOUCHING LIFE AT BOTH EXTREMES

How pleasant to lift the cup and drain the wine of life—how distasteful to come to the dregs King David, good as he was, could not do a dirty deed and get away with it. He was a good scout and did not dodge when settlement time came.

Absalom, the much loved son, was too swift for dad and the finish was tragic and painful. We may be as keen as razors—brilliant as diamonds—the wisest folks but—the reaping will be like the seed sown every time.

What do you say to learning more of this matter Sunday at 11:30, at the

C. A. DOLPH BIBLE CLASS

METHODIST SUNDAY
SCHOOL.

Call to Prayer.

The individual Christian who has no appointed time for prayer will very soon have no time for prayer.

The local church which gives up its mid-week appointed meetings for intercessions becomes soon a church spiritually prayerless and powerless.

And just so the true church of Christ at large should have its appointed seasons of prayer when the whole church meets simultaneously to humble itself before God and to seek his face and favor anew.

One of these seasons is the widely observed Week of Prayer, which is a means of spiritual blessing in proportion as prayer is given primary place. But there is a deepening longing on the part of thousands for a revival of the old-time Watch Night meetings, to "watch and pray" the old year out and the new year in; yea, more than this, unitedly to pray new life and new power from above into the church.

In the old revival days of a half century ago almost every evangelical church throughout the length and breadth of the land had its annual Watch Night Meeting—not for entertainment,

not to listen to addresses or to hear reports of "progress," but primarily for prayer and praise, for confession and supplication—and in hundreds of cases revival fires were kindled which swept churches and communities and brought not only local blessings but general uplift.

Oh, how in these present days of moral laxity, of loose social customs, of industrial turmoil, of Lord's Day desecration, of lawlessness in the home and out of the home, of spiritual dearth in thousands of churches, a revival is needed even among the professed people of God! Would that every evangelical paper and Christian leader might warn the church at large of the impending danger of apostasy and of the need of confession and prayer!

Where is the church's former spiritual power? Where is the line of demarcation today between the church and the world? Who is there that cannot see that the present age is largely one of restless pleasure-seeking, of personal and corporate greed, of deadened conscience, of low spiritual power, of prayerlessness?

We are told that at a conference of ministers in New York, some time ago, the chairman asked all who spent one-half hour in twenty-four in prayer to hold up their hands. Only one hand went up. He then asked for a response from those who spent fifteen minutes in prayer. Not half responded. Asked for five minutes, all were able to respond, though one was afterwards doubtful. If this represents the closest prayer in the modern church, the marvel is that we get what we do.

If every church in America would hold an all-night Watch Night Meeting for prayer this coming December 31, followed throughout 1921 by an all-night meeting at least once a month, the history of the church and of the world would be changed. The world's bolshevism, at home and abroad, spiritual and political, would be put to rout as no man-made laws could ever put it to rout.

Queen Mary used to say she feared the prayers of John Knox more than all the armies of Europe. In the Scotch revival of 1630, five hundred conversions took place under a single sermon by John Livingston. Why? Because a vast assembly had spent all night in prayer and praise. In the Australian revival of 1902, two hundred souls were saved in one church in a day. Two hundred believers had prayed all night for their salvation.

A brother once arose in a prayer meeting and said: "Brethren, I have long been in the habit of praying every Saturday night until after midnight for a visitation of the Holy Ghost among us, and now, brethren"—and here he began to weep, "I confess that I have neglected it for two or three weeks. How many who read these lines have neglected it all their lives?"

Would that the whole church might be called once more to humble itself in sackcloth and ashes. God is the same "yesterday, and today, and forever." When the conditions are truly met, he will do again what he has done in the past. Oh, for a simultaneous night of prayer in every church on December 31 to pray for revival, and that it might be followed by such a year of prayer as the Church of Jesus Christ has never known.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14.

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F. M. BARTON, Publisher, Cleveland, O.

A PRAYING FOOTBALL TEAM.

Frank G. Weaver, in Association Men, tells this story of a football team who both pray and play:

"There are three fundamental requirements for a successful football team," Dr. William Ganfield, president of Centre College, Danville, Ky., points out. "First, material; second, coaching; third, spirit. Centre, I am proud to say, has all three."

Interpret those terms—material into young men; coaching into leadership; spirit into faith. There you have the triad of success at Centre, where from 203 students was chosen a squad of 16 which eclipsed the best great universities sent forth.

The Centre team was facing a contest with the West Virginia mountaineers who had defeated Princeton's "Tigers," when the coach, "Uncle Charlie" Moran said: "Boys, we are about to take the field in the most vital game in the history of Centre College. For years Centre has longed for this opportunity; to show the world the kind of stuff that is in Centre men. We have achieved this opportunity. Are we going to squander it? In years past larger elevens would not give us space on their schedules. We were unknown in football. We had never done anything to win recognition. This game today makes or breaks us. Victory will open the future; defeat will keep it closed. Think of the folks back home. You are entrusted today with the honor of Centre College and Kentucky."

It was a tense moment. Tears were in the eyes of many as Captain McMillin—"Bo," called the bull of the gridiron—turned to the college president and asked:

"Dr. Ganfield, will you pray for Centre and Kentucky?"

Heads were bowed.

After the president's voice ceased one of the boys prayed, "O God, give us courage. O God, give us endurance, and help us to play clean." Before a game is not the only time these boys pray. At the annual meeting just before the balloting for captain began, one of the boys said:

"Fellows, we need guidance in this matter. What do you say to prayer?"

The suggestion met with ready approval, and he voiced this petition:

"Our Father, direct us now in the choice of a leader. Help us to name a man who will lead us capably, not only in the field, but who by his moral character will set us worthy standards; one who will make and live real training rules; one, who in all phases of life, will show us the way. Let none of us here hold any prejudices or be moved by any other considerations. And inspire the one who is chosen to be such a leader. Amen."

The boys feel that the captain chosen has been "such a leader."

In answer to a question as to the effect on their faith if they lost a game after praying that they might win, the coach promptly replied:

"But that isn't the way to pray. At least that isn't the way we pray at Centre. We have no chance to decide what is best for us. I have

never heard any of our boys pray to win. This is the way they pray—they ask for protection to enable them to go through the game without an injury that would put them on the side lines; they ask that they may be able to apply their full strength and ability; that they may be free from mistakes and errors; that they may play clean; and that, in giving their all, if they must yield their lives, they may be willing to die. That is the way they pray."

"Do you believe in prayer for a football team as a psychological preparation, or as a matter of pure faith?"

"I believe in prayer in every way—at all times," he declared. "I believe that when a boy with a clean mind and square instincts prays, his prayer is bound to be answered, providing he is asking for what is right to have and to be."

"Are you Catholic or Protestant?"

"Protestant. But that makes no difference. We have both on the Centre team. They all pray. We never assign any one to pray before a game. Any of the boys who feels like it prays. Some one always does. It is hard to beat a praying team."

And the president of the college, Dr. Wm. A. Ganfield, added:

"Make no mistake about this. Our boys do not pray to win. They play to win, and pray to play their best."

"I have been greatly impressed with the manly, clean play of our men. You know men cannot easily go from their knees, to play a foul game. It has, in fact, been a matter of universal comment that Centre men play clean football. I believe their practice of prayer has had a wonderful influence not only on the members of the team, but upon the entire college. I certainly have never seen or known a better spirit than prevails here."

CONFESSION.

The poppies on your grave have blown,
While summers three, swift-winged, have flown.
The lark still scars in early morn,
And greets with joy the day, new-born.
O'er battle-fields, where death was rife,
O'er battle-fields, all scarred with strife,
Kind Nature spreads her mantle—Life;
And husbandmen now reap their corn
On Flanders' fields.

We thought to catch the torch ye threw,
And to the charge ye left—be true;
But once the strife of arms was past,
Then high resolves were overcast
With selfish greed. The lust to gain
Has put to flight the sweet, sad pain
Of sacrifice. And in its train
Went noble deeds. Are ye aghast
In Flanders' fields?

O speak again, ye Flanders' host,
And tell us what ye loved the most;
And tell us why in epic day
Ye laid sweet, throbbing life away.
O, teach us what we ought to hate
With zeal, that never shall abate
Until we join you, where ye wait!
Ye see with clearer eyes today
In Flanders' fields!

—J. C. Cochrane, Sudbury, Ont.

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

Illustrations From Recent Literature

Rev. I. J. Swanson

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things." Phil. 3:8.

One of the most remarkable figures of the Christian church in India is the Christian Ascetic, Sundar Singh. He has powerfully affected the people of his native country, winning great multitudes to Christ. He is now in this country. Every minister who may happen to be near a city where the Sadhu is announced to speak, ought to hear his message. Regarding his renunciation of social prestige, prospect of wealth and a position of power, Mrs. Parker writes: When it became known that he had chosen Jesus as his master, it seemed too heinous a thing for any member of his family to believe. That one of their number, belonging as they did to a proud and influential family, should dream of joining the despised sect of the Christians, none could contemplate. The father, with much earnest pleading and tenderness, urged his son to put aside such degrading and foolish thoughts; to remember the high estate he had been born to and the noble prospects that lay before him . . . Seeing these things made no impression, he portrayed to him the shame and disgrace that would befall his family if he persisted in his present course. The father knew his son's heart and the love that heart still held for his mother and kindred. None but Sundar can tell the temptations of that dreadful hour. Anguish filled his soul that he should bring reproach on those he loved. . . . About this time, when it was fully realized that Sundar had fully made up his mind to follow Christ, a fresh attempt was made to turn him aside and to win him back to his old faith. An honored uncle, the possessor of great wealth, one day took him off to his large house, and led him to a deep cellar below the main building. Taking him inside the uncle locked the door, and Sundar wondered whether his last hour had come. But, taking a key, his uncle stepped forward and unlocked a large safe. Throwing open the door, there was revealed to the boy's eyes such wealth as he had never dreamt of. Rolls of bank notes, priceless jewels, and quantities of money were what he saw. His uncle then besought him not to disgrace the family name by becoming a Christian, and taking his puggaree from his own head he laid it on Sundar's feet, as the last and humblest supplication he could make, with the words, "All these shall be yours if you will remain with us."

Sundar felt this temptation keenly, for not only did the sight of such riches dazzle his eyes, but his heart was deeply moved by his uncle's condescension in thus humiliating himself to the youngest son of the household. . . . But at that moment his heart became filled to

overflowing with such love and devotion to Christ that refusal came easily to his lips. . . . After that his father made it plain to him that he was no longer a son of the house, but an outcast.

He justifies his wearing the robe of the ascetic and adopting that self-denying life by the fact that it gives him access to all castes in India, and opens even the doors of the Zenanas to him, where he has often preached to the great ladies of the land. He says an Indian dying of thirst might not drink from a vessel of foreign make, but he would certainly drink from his own brass vessel. A Christian Sadhu is the brass vessel for the water of life.—From *Sadhu Sundar Singh*, by Mrs. Parker. Revell.

False Gods.

Psa. 96:5.

At the grave of Nedzumi Kozo (a famous pickpocket) it is said that incense is always found burning. Who offers that incense? Why, all the pickpockets of the city of Yokyo burn incense there. He is the god of the pickpockets. . . . When I was traveling in the southern part of the island of Kyushu one day I found in a certain temple a great many flags and banners flying. I asked the people of the place what kind of god was in this temple—"I see such a lot of flags and banners flying, it certainly must be a very famous god." The man told me, "It is the god of gamblers." All these flags and banners were offered by the gamblers from all parts of the country. And he said, moreover, "If you have faith in this god you will win in all games, whether in gambling or stock speculation, or even in wrestling and fighting."

And now my friends what do you think about these gods? Do you think there are such gods as a god of thieves, a god of pickpockets, a god of gamblers? It is fearful even to think of such things. It would indeed be intolerable if such gods really existed in this world. No, no, there can never be such gods in this world.—From *The Three-hour Sermon*, by Kanamori. Revell.

Belated Restitution.

Luke 19:8.

One of the strangest wills ever made was that of George Brosn, Jr., the noted gambler and race horse man, which was filed in the Probate Court at Kansas City, Mo., recently. "It is my desire, as far as possible," a clause of the will reads, "to repay every person, man, woman, and child, any money which I may have won from him by gambling during my lifetime; and I direct my executor to make efforts to learn their names and to reimburse them to the full amount with interest from the day the money was won." This penitent gambler has set an example here which it

would be well for those to follow who make larger pretensions to integrity. There are some wrongs to fellow men which never can be repaired, but there are others that can and should be made right.

Resist Temptation.

1 Cor. 10:12.

C. G. D. Roberts tells of the capture of a great eagle at the head waters of the St. John River. The eagle occasionally found his food at the edge of a lake where the fish came into the shallow water. One morning he found on the spot a great stone, which aroused his suspicions. He perched on the stump of an old tree to watch matters. Nothing further happening, he went down and hopped on the stone and breakfasted as before. He did this for several days, when one morning he found a stick laid across the stone in a slanting position with something hanging loosely from the upper end. Further suspicion led to closer examination, but satisfied again, he ate as before. This he did for several days, becoming more careless and confident, until one day while he was enjoying his meal on that stone and hopping about, an Indian hidden in the reeds pulled two strings, dropping the stick and unloosing the meshes of a net around the eagle and caught it.

What Tempts Men.

Take a hemlock log; five hundred pounds will not break it; but a thousand will. Take a pine log; a thousand pounds will not break it, but two thousand will. Take an oak log; two thousand pounds will not break it, but ten thousand will. Take an elm log; ten thousand pounds will not break it, but fifteen or twenty thousand will. You can put weight enough on any log to break it.

One man cannot be tempted by lust, but he can be by pride. Another man cannot be tempted by pride, but he can be by avarice. Another man cannot be tempted by avarice, but he can be through his affections. Another man cannot be tempted through his affections, but he can be through his benevolent sympathies. Another man cannot be tempted through his benevolent sympathies, but he can be through his intellectual appetites and tastes. On one side or another, every man is subject to temptation.—Henry Ward Beecher.

The three foregoing illustrations quoted from *Stories For Talks to Boys*, by Cheley. Association Press, New York.

Life's Supremacies.

2 Tim. 4:13.

Paul is awaiting his last appearance before Nero. The old apostle is caught and caged at last. He is writing his very last letter. He expects, if spared, to spend the winter in a Roman dungeon. "Do your very best," he says to Timothy, "to come to me before winter." "And," he adds, "the cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

Under circumstances almost exactly similar, Paul's great translator, William Tyndale, was lying in his damp cell at Vilvorde awaiting the fatal stroke which set his spirit free a few weeks later. And, as in Paul's case, winter was coming on. "Bring me," he writes, "a

warmer cap, something to patch my leggings, a woolen shirt, and above all my Hebrew Bible."

Especially the parchments!

Above all, my Hebrew Bible!

... It all comes back to that pathetic entry in Lockhart's diary at Abbotsford: "He (Sir Walter Scott) then desired to be wheeled through his rooms in his bath-chair. We moved him leisurely for an hour or more up and down the hall and the great library." "I have seen much," he kept saying, "but nothing like my ain hoose—give me one turn more!" Next morning he desired to be drawn into the library and placed by the central window, that he might look down upon the Tweed. Here he expressed a wish that I should read to him. I asked, from what book. He said, "Need you ask? There is but one!" I chose the fourteenth chapter of St. John's Gospel. He listened with mild devotion, and, when Lockhart had finished reading of the Father's house and the many mansions, he said, "That is a great comfort!" The juxtaposition of phrases is arresting: "In the great library"—"there is but one book!" ... Life's supremacies must always conquer and claim their own at the last.—From *The Luggage of Life*, Boreham. The Abingdon Press, N. Y.

The Angel and the Iron Gate.

Acts 12:10.

... The iron gate represents the return to reality. After our most radiant spiritual experiences we come abruptly to the humdrum and the commonplace. It was Mary's Sunday evening out. Mary, you must know, is a housemaid in a big boarding establishment, and her life is by no means an easy one. But Mary is also a member of the church. One Sunday she was in her favorite seat. Perhaps it was that she was specially hungry for some uplifting word, or perhaps it was that the message was peculiarly suitable to her condition; but, be that as it may, the service that night seemed to carry poor Mary to the very gate of heaven. The communion service that followed completed her ecstasy, and Mary seemed scarcely to touch the pavement with her feet as she hurried home. She fell asleep crooning to herself the hymn with which the service closed:

"O Love, that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

She knew nothing more until, in the chilly dark of the morning, the alarm clock screamed at her to jump up, clean the cold front steps, dust the great silent rooms, and light the fire. "And she came to the iron gate." There come points in life at which poetry merges into the severest prose; romance yields to reality; the miracle of the open prison is succeeded by the menace of the iron gate.

* * *

"The iron gate opened to them." Of course it did. Who could suppose that the prison doors had been opened by angel's hands, only that the prisoner might be caught like a rat in a trap outside? "The iron gate opened to them of its own accord." It did look like it.

During my twelve years at Mosgiel, I often went through the great woolen factory. The machines were marvelous—simply marvelous. As you watched the needles slip in and out, or stood beside the loom and saw the pattern grow, it really looked as though the things were bewitched. They seemed to be doing it all “of their own accord.” But one day the manager said, “Would you like to see the power-house?” And he took me away from the busy looms to another building altogether, and there I saw the huge engines that drove everything. Neither looms nor needles really work “of their own accord.” Nor do iron gates. A few minutes after the gates had opened, and the angel had vanished, Peter “came to the house of Mary, the mother of Mark, where many were gathered together praying.” And then Peter understood by what power the iron gates had opened, just as I understood, when I saw the engine-room, how the great looms worked. The prayer meeting may not be artistic. For the matter of that I saw very little in the power-house of the factory that appealed to the sense of the esthetic within me; but when the angels visit prisons, and iron gates swing open of their own accord, there must be a driving force at work somewhere. And Peter only discovered it when he suddenly broke in upon a midnight prayer meeting.—From **Faces In the Fire**, by Boreham. Abingdon Press, New York.

A Striking Contrast.

Psa. 1.

The Christian warning against various minor vices is often stigmatized as petty and unworthy—“little piddling prohibitions” was the characterization made in the Atlantic by a well-known railer at the church. But their importance is now and then made clear by the lightning flashes of real life.

Mr. Elwell, the murdered sportsman and roue, was some seventeen years before his death a member of the Tompkins Avenue Congregational Church, Brooklyn, a clean-cut man and active in the life of the Christian community. Then he took to whist-playing, became an expert, dropped out of the church, won money gambling and playing the races, and passed finally into the outer darkness of a thoroughly corrupt life. “If I had been asked to pick out a clean, upright man in the church when I was a student,” says Mr. Roeder, pastor of a Dutch Reformed church in Brooklyn, “I should have pointed to Elwell as a model. Today he has a record to make the most sophisticated New Yorker close his eyes and shake his head.”

Mr. Peter McCarthy, of the Morning Star Mission, Peoria, was at about the time of Elwell's first ventures in card-playing, an alcoholic wreck in the final stages of dissolution. Then the grace of God took hold of him, and made of him a new creature in Christ Jesus. Peoria business men who believed in him started the Morning Star Mission in that city, and put him in as superintendent. Ten years have passed. He sends the writer the statistics for the last year, with written comment on the margin. Conversions in the current year, 447; Gospels and Testaments given out, 672; free loaves of bread, 1,680; railroad fare for 28 wayward boys and girls; free clothing to 293 individ-

uals; free meals to 1,122, and so on. The very success of the work diminishes the field of work. “Every year it becomes less. When men find God they become good citizens and self-supporting. In almost every walk of life in our city I find men who praise our God and the Morning Star Mission for salvation.”—The Record of Christian Work.

The Family Altar.

Deut. 6:1-2.

Roger W. Babson, Wellesley Hills statistician, would like to see a revival of the custom of family prayers.

Babson is the first economist to come forward with the statement that human souls constitute America's greatest undeveloped resources.

“Too much credit is given both to capital and labor in the discussions of today,” says Babson. “The real credit for most of the things we have is due to some human soul which supplied the faith which was the main-spring of the enterprise.

“It is absolutely impossible for any individual to develop the fundamentals of prosperity—faith, industry, integrity and brotherly kindness—without being successful.

“Twenty-five years from today, instead of the pastor being the head of the church and a few good people doing voluntary work, there will be four or five churches of one denomination united under one general manager. The churches will then be self-supporting. The days of begging will be over.

“The need of the hour is not more legislation. The need of the hour is more legion.

“Much of the prosperity of this nation is due to the family prayers which were once held in the homes of our fathers. To a very large extent this custom has gone by. The custom of family prayers should be revived.”

The King's English

Twice in one week we have found experienced and usually inerrant writers fumbling the ball by using “effect” when they meant “affect.” “Printers' Ink Monthly,” the court of last resort, in advertising accuracy, asks “How Do ‘Stouts’ Effect Your Business,” to which, of course, the answer should be, “They don't; not all of it. We have ‘Thins’ working at it, too.”

And the “New Republic,” surrounded entirely by Harvard-Yale-Princeton graduates and Phi Beta Kappas, in discussing the influence of independent voters on the great political parties, says: “It does not effect them much.” That goes, naturally, even if it was not what the writer meant to say.

On second thought, though, what's the use? Both of these authorities will blame “effect” on the proof-reader. Just watch your step. When proper care effects the correction of this solecism, it will affect the style of innumerable writers.—Epworth Herald.

PILGRIM ILLUSTRATIONS

Ship or Seaplane? (76)

In Plymouth, England, two tablets have been affixed to the sea-wall of the port, to commemorate two famous events in the history of the town, a departure and an arrival.

The first tablet commemorates the sailing of the Mayflower with its famous cargo of Pilgrim Fathers and Mothers for their new home beyond the seas. This is fastened to the sea-wall near the site of the pier from which the Mayflower sailed. The inscription is as follows:

On the 6th of September, 1620, in the Mayoralty of Thomas Fownes, after being "kindly entertained and courteously used by divers Friends there dwelling," the Pilgrim Fathers sailed from Plymouth in the **Mayflower**, in the Providence of God to settle in **New Plymouth**, and to lay the Foundation of the **New England States**. . . . The ancient Cawsay whence they embarked was destroyed not many years afterwards, but the Site of their Embarkation is marked by the Stone bearing the name of the **Mayflower** in the pavement of the adjacent Pier. This Tablet was erected in the Mayoralty of J. T. Bond, 1891, to commemorate their Departure, and the visit to Plymouth in July of that Year of a number of their Descendants and Representatives.

The second tablet was placed near the first, almost three centuries later, to celebrate the arrival of the American seaplane after the first transatlantic flight.

The Mayflower set sail from Plymouth September 6, 1620, and the NC-4 arrived May 31, 1919.

This is the inscription:

Borough of Plymouth.

This Tablet was erected by the **Plymouth Borough Council** to commemorate the arrival on the 31st Day of May, 1919, of the American Seaplane NC-4, in Plymouth Sound, on the completion of the First Transatlantic Flight, and the reception by the Mayor of Plymouth of the Commander, Pilots and Crew, on their landing at the Barbican.

J. P. Brown, Mayor.

R. J. Fittall, Town Clerk.

Under the words, "Borough of Plymouth," is the English coat of arms, the lion and the unicorn and the crown of our familiar nursery rhyme.

The little Mayflower was 65 days from shore to shore, but she spent a month in searching for the best place for a permanent settlement, so the decisive landing was not until December 21, 1620.

The seaplane NC-4, left Rockaway, May 8, and arrived at Plymouth May 31. She went by way of the Azores, Portugal and Spain, making the journey in eight laps. Her actual flying time was 57 hours and 16 minutes.

The first non-stop transatlantic flight, a few weeks later, was from New Foundland direct to Ireland, and occupied 16 hours and 12 minutes.

The little Mayflower had struggle, peril, pain and discomfort, but she carried the fate of a continent. Remembering the events of the last few years, we may well say, the fate

of the world. Looking back across the years from the NC-4 to the Mayflower, we may well say, as did Morse, in his first famous telegram, "What hath God wrought?"

* * *

Missing the Honor (77)

Some years ago, one of the numerous Robinsons, indulging a flight of family pride, climaxed his claim by saying, "I trace my descent from the Rev. John Robinson, who came over in the Mayflower." But his full triumph was short lived. A listener asked quietly, "How long since you discovered that Robinson came over in the Mayflower or in any other ship?" I am not sure that the man ever ceased feeling annoyed that the famous pastor failed to be in the illustrious company of Pilgrims. But his disappointment was slight compared with the disappointment of Robinson himself; his sorrow that a certain now famous little craft sailed away at Delfts Haven, not with him, but from him. Not to be permitted to fare whither his eye had been straining and his voice had been calling and his heart had already gone in anticipation—there's a volume to be written on that. When the roll of that strangely prophetic little company is called, the name of the prophet of their hopes and dreams is wanting. And I am thinking particularly, now, not of the sorrow of the band of Pilgrims who, missing their human shepherd, braved strange seas and a stranger land, with all conjectured vicissitudes, for their faith; but of the sorrow of the man who had preached and inspired the faith that ventured so much. In the Pilgrim Hall, at Plymouth, is a famous painting of him pouring out his soul in blessing upon the outgoing minority; claiming for them, of God, what he could not claim for himself—the glory of their high enterprise. The records speak of wet cheeks and stifed sobs in the company gathered at Delfts Haven that eventful day. Was there a choke in the pastor's voice at the fading of his own share in the dream?

Another Moses, leading his people up and out from bondage, and then, seeing from afar, only, the destination of his comrades. In the Sacred Volume are few tenderer, more wistfully touched scenes than that of the leader and lawgiver of the tribes, called up into Nebo for one last look toward the land of promise, ere God gave him sepulture on the hither side of the intervening sea.

If God had special compensations, let them be given to those who have seen and strained toward—and been denied—the goal. Some there are that never see, nor yet are challenged by the vision. And still others that see and move unhindered into rich possession. But some—a brave, red-blooded, passionate company, that start eagerly with the army of occupation, leading it perhaps, and suddenly to them comes the command to halt and break ranks.

I deem it more than likely that Gray did, as he claimed, see the telephone ahead of the rival whose name is memorialized on every "Bell"-shaped advertisement of the business;

Gray, the pioneer, but by failure to record the discovery, or to clinch it for himself, denied the fame and fruition of his genius. The list of such thwarted leaders is long, both in tally and in significance. Bruno, killed off at the margin of his new continent of scientific wonder; Savonarola, lighting with the flame of his own flesh the path of the Florentines he fain would have led; Cranmer, retracting his retraction that he might die like a man, facing the broad acres of religious freedom; Lincoln, struck silent and sightless almost before the reverberations of the guns that spoke for a united commonwealth had died away; Mofatt burned out for God at the door to the great triumphs of Christian Missions; Frances Willard glimpsing in vision only a sober America; Roosevelt denied a chance to bare his sword in the world controversy, which none more clearly than he had seen coming; Prof. Langley, who really invented the flying machine, which the Wrights re-discovered and secured the fame of the achievement.

This roll of the thwarted in this world is a long one. Why so apparently unjust an arrangement is allowed we know not. We can only wonder if these honors seem trivial as one looks back from another world.—The Christian Advocate.

* * *

Post Tenebras Lux. (78)

After Darkness Light—is the proud motto cut large on the Reformation Monument in Geneva. On this monument, centrally grouped, are the statues of Farel, Calvin, Beza, and Knox, the especial protagonists of the Calvinistic wing of the Reformation Movement, for the monument grew out of the anniversary of John Calvin's birth in 1509. Lay statesmen who supported and defended the movement—Cromwell, Roger Williams, Coligny, and William the Silent—also find their memorials, and inscriptions and bas-reliefs recall historic episodes in the Protestant movement. That which is of especial interest in the present year is the scene in the Mayflower, inscribed with the opening words of the civil compact there drawn up:

"In the name of God, Amen. We doe by these presents solemnly and mutually in the presence of God and one of another covenant and combine ourselves together into a civil political body and by vertue hearof to enacte, constitute and frame such just and equall lawes as shall be thought most meete and convenient for the general good of the colony.
. . ."

* * *

Forefathers' Day. (79)

Cape Cod is the inevitable landmark for any one who sails up or down the New England coast. For ships coming from across the Atlantic it may not count at all. It was no unknown country for the mariners of three hundred years ago. It was on all maps, as the nose is on all faces. Champlain had called it Cap Blanc. "It consists," he says, "of sand, which is very conspicuous as one comes from the sea." It got the name that stuck from Bartholomew Gosnold eighteen years before the Pilgrims came. Captain John Smith left the naming of it to Prince Charles, who called it Cape James after his father the

king. The Pilgrims meant to strike the coast to the south of it. They seem to have first sighted the cliffs of Truro. Then they ran, or were craftily run by their interested skipper, among the shoals and, turning north again, cast anchor in Cape Cod Harbor, under the shelter of the extreme point of the land.

That was the 21st day of November according to our reckoning (new style) and they had been sixty-five days at sea since leaving Plymouth. There was some disaffection on board and talk of license when they got on shore on the part of a few. Therefore the compact was drawn up and signed in the cabin of the ship before any one landed. The first needs of the cramped people on the crowded ship were for wood and water. The first landing party of the men went on shore and brought back a load of cedar wood, of which they remarked the fragrant smell. The first demand of the women was for a chance to cleanse the soiled linen and it was for this they, as soon as possible, went on shore. In this harbor the ship lay at anchor for more than a month, from November 26 to December 26, when it sailed across Massachusetts Bay from the Cape to Plymouth Harbor, where it was anchored for the winter a mile off shore. The landing, which we celebrate on Forefathers' Day, was of twelve men from the exploring shallop on December 21, while the Mayflower was still at anchor in Cape Cod Harbor.—The Congregationalist.

The Monument.

The three hundredth anniversary of the landing at Plymouth Rock is being celebrated. Every visitor to Plymouth will go to see the national monument to the forefathers. The town gave the land; contributions from different sections of the country supplied the pedestal, the buttresses and the reliefs; and Hon. Oliver Ames gave the colossal figure which surmounts the whole. The land, a little higher than the surrounding country, was well chosen, for the commanding figure of Faith looks over the ever-changing waters of the bay toward the rising sun. Its dignified pose and serene countenance seem typical of the spirit that led the forefathers to brave the unknown seas and foreign shores of a distant land. The buttresses, each cut from a single block of granite, are large figures representing Morality, Law, Education, and Freedom. The reliefs on the pedestal show four historical scenes relating to the Pilgrims: the departure from Delft Haven; the signing of the social compact in the cabin of the Mayflower; the landing at Plymouth; the treaty with Massasoit. The four figures and the reliefs are excellent, the last, in particular, being the result of careful study of detail and effect. But, sculptured in white granite, Faith dominates the whole scene.—Christian Herald.

FAR-SIGHTED.

They had just come from watching the Falls at Niagara and were returning to their hotel when the bride sighed and remarked:

"Just think of it, Henry dear! Fifty years from yesterday will be our golden anniversary!"

Illustrations From Recent Events

Paul J. Gilbert

THE WORD OF GOD.

Ex. 20:1; 2 Pet. 1:21; 2 Tim. 3:16.

The Bible is not out-of-date and old-fashioned. We find it held up as an example to the medical world by the distinguished surgeon and authority on tropical medicine, Sir James Cantlie. Speaking the other day, in a London church, he remarked that medicine rested on the laws of Moses, and that we had never yet upset Moses' laws in regard to hygiene, sanitation, or medical teaching. All that the scientists of today with their microscopes and text-books did was to prove that the ancient law-giver was right. The speaker also proceeded to say that twenty-six years ago, when he was a doctor at Hong Kong, there was a bubonic plague, and he and others searched the "Encyclopaedia Britannica" for information. Then a clergyman came to him and asked that he would read the fifth and sixth chapters of First Samuel, where the five models of swellings and three golden images of mice were described as being offered to the God of Israel. "That's the cause of your plague, these rats," said the clergyman, and on that basis the medical authorities went to work. Tropical medicine only came in twenty years ago, but if we had read our Bibles we should have known all about it before. We quote these words because they were spoken by one well qualified to speak on the subject, and because they present a formidable answer to those who are always finding fault with the Word of God. The truth is that if we followed the Bible more closely, whether in regard to hygiene or morals, we would be free from many of the ailments that are the scourge of modern life.—Life of Faith.

"Youth Leads the Way." (82)

Titus 2:6; 1 Tim. 4:12; Prov. 20:29.

In the September "American Magazine" Stanley Johnson begins a series of articles entitled "Youth Leads the Way," in which he will report many new and wonderful facts about the developments in agriculture recently made in this country by boys and girls. A suggestion of the tremendous contribution made by the youth of America is to be found in the following brief extract taken from Mr. Johnson's article: "Twelve hundred boys in the summer of 1914 added \$20,000,000 to the productive wealth of the state of Ohio. This was their response to the call for help. They were the corn club boys of the Buckeye State. They raised the average yield of corn per acre from thirty-five bushels to eighty-one, a gain of \$20,000,000 a year to the state," says A. R. Sandles, president of the Ohio Agricultural Commission. "I have chosen this instance because it illustrates the need of help, the awakening, and the way the people of Ohio showed their appreciation. The business men of the state went deep into their pockets and sent the entire 1,200 boys to Washington, to New York City and later gave them a trip to the big Panama show at San Francisco. Young Arnett Rose, of Lima, won the honor of being

the boy champion corn grower of Ohio, two years in succession, raising 131 bushels on an acre in 1913, and 153 bushels in 1914. But the Ohio people understood that it was the entire 1,200 boys who deserved their gratitude."

The Great Stabilizer. (83)

Psa. 107:29-30; Mark 4:39; Phil. 4:6.

An invention for stabilizing sea-going vessels has been perfected. The gyroscope plays an important part in it and not only adds to the comfort of the passengers by eliminating seasickness, but by reducing friction, oscillation, and the enormous wear and tear resulting from the unnecessary pounding of hundreds and even thousands of tons of water, adds to the life of the ship and increases its earning capacity. In a large vessel this will amount to hundreds of thousands of dollars annually. For that reason the invention is quite revolutionary, or at least epoch-making, in its character.

Is not Christ the great Stabilizer of life? Does not his presence insure tranquillity when he rebukes the storms that frighten and undo those who put not their trust in him? Peace, prosperity, economy and efficiency characterize where he is the Captain of the personal life on the great Ship of State.

A Stoker For Christ's Sake. (84)

Rom. 1:1; Phil. 2:7; 1 Cor. 9:20.

Some months ago the Philadelphia Public Ledger gave an interesting account of an Oklahoma Baptist minister who wanted to preach the gospel to the enlisted men of the United States Navy. He decided that he could do this best by enlisting as one of them. But when he sought to do so Uncle Sam wouldn't have him because he was three years beyond the age limit, whereupon he promptly enlisted as a stoker, saying, "If I can't break in one way, I will another." In hours off duty, sitting below decks, he sought to interest his comrades in the Saviour. Said the Ledger:

"Somewhere out in the Atlantic, in the hold of a great battleship, the Baptist pastor is stoking for Uncle Sam. Stripped to the waist, with straining muscles, he bends to his task. He knows that if a German submarine top-edges the ship, his chances to escape are zero. He weighed these chances before he had enlisted and—he is indifferent to torpedoes."

Like St. Paul, he became all things to all men that he might win some. How like his Master was this ardent servant on the battleship—a stoker for Christ's sake!

Courage to Be Impartial. (85)

John 7:24; Matt. 12:7; Psa. 40:4.

In his autobiography Theodore Roosevelt wrote regarding his determination to be impartial in the enactment of legislation:

"I wish to dwell on the soundness of our outlook on life, even though as yet it was not broad enough. We were no respecters of persons. Where our vision was developed to a degree that enabled us to see crookedness, we

opposed it whether in great or small. As a matter of fact, we found that it needed much more courage to stand up openly against labor men when they were wrong than against capitalists when they were wrong. The sins against labor are usually committed, and the improper services to capitalists are usually rendered, behind closed doors. Very often the man with the moral courage to speak in the open against labor when it is wrong is the only man anxious to do effective work for labor when labor is right.

The only kinds of courage and honesty which are permanently useful in good institutions anywhere are those shown by men who decide all cases with impartial justice on grounds of conduct and not on grounds of class. We found that in the long run the men who in public blatantly insisted that labor was never wrong were the very men who in private could not be trusted to stand for labor when it was right."

A Good Steady Diet. (86)

Job 23:12; Prov. 30:8; Isa. 33:16.

Mr. Cunningham, a missionary of the Christian and Missionary Alliance, in South China, told of a native who once came to him and said, "Why don't you preach something else? You have been preaching this Jesus for three days." "What do you eat for breakfast?" the Chinaman was asked. "Rice," was the reply. "For dinner?" "Rice." "For supper?" "Why, rice." "What did you eat yesterday?" "Rice." "What have you been eating for years?" the missionary inquired. "Rice," replied the astonished man. "Why do you eat rice every day? Why don't you eat something else?" "Because it keeps me alive." "That is just the reason why we preach Jesus, because he is life to us, and we could not live without him," explained the missionary.—Christian Herald.

Interest In the Living. (87)

Matt. 22:32; 8:22; Luke 24:5; Ecc. 9:4.

The pastor of a church, I think it was in the state of Illinois, made a proposition to his congregation regarding the erection of a modern church to meet the needs of the community. When it was rejected as being too pretentious he quietly paid a visit or two to the cemetery and then one morning gave his congregation this information: "I have found by careful computation that you have erected to the memory of your dead, tombstones costing at least \$80,000. You are willing to express your interest in the dead and to be niggardly about the welfare of the living. Is it true?" A \$30,000 church was being erected in that community shortly after that address was made.

All For a Man. (88)

Those who have read "Private Peat" will remember this part where he tells of the tireless vigils of the sharpshooters and their deadly, invaluable work in the late war:

"Take the enemy sniper—disguised as a part of a tree, perhaps; decked in green leaves, face, hands, hair smeared in green paint, he will leave his trench and stick—stick for hours, days, nights, clinging to a tree branch. Waiting, waiting, sticking sticking. His rifle leveled to one spot, his distance periscope never

from his eye. And he gets his man. One of our men, one of your men. Some time, somehow, some one will pass his point of vision. Only the glint of a helmet top it may be, only the lift of an unwary hand to straighten a sandbag or heave a beam. But the sniper has fired. His shot has told. It was not he who aimed; it was one of our boys who made himself a target exactly at the crucial point."

The Interchurch leaders are exhorting the Christian forces to mobilize for systematic personal evangelism on "Mobilization Day." Shall we not pray for a spirit of devotedness in "getting our man" that shall be as tireless, at least, as that of the military sharpshooter?

Why Are We Distrusted? (89)

Psa. 142:4; James 4:17; Heb. 6:12.

There was an old melodrama called, we believe, "Nellie, the Beautiful Cloak Model." In the first act the villain threw her in front of a moving train. In the second he threw her off Brooklyn bridge. In the third he threw her off a steamer in New York bay, and in the fourth he locked her in a room and set fire to the building. In the fifth he inquired, "Why do you distrust me, Nellie?" The utter absurdity of the question is altogether evident, and yet is it to be wondered at if a similar ironic thought, such as must have crept through the tiny brain of the cloak model, has firmly lodged in the minds of many whose spiritual condition has been negatively abused by the indifference of Christians manifested in many instances over decades of time?

Knowing of the claims of our gospel and the exhortations of Christ to "seek and to save" the lost, why should they not distrust our Christianity when we so constantly disregard them and their eternal interests?

Saved Through a Glowing Heart. (90)

1 Thess. 3:5; 2:7; 2 Tim. 2:10; Heb. 5:2.

Conversions dwindle in a low spiritual temperature. They multiply in a warm spiritual atmosphere. People are saved not through controversy, but through the contagion of a glowing heart.

"Many years ago," a minister said, "there came into our home a bundle of heaven in the form of a big, wholesome, healthy baby boy. There was no evidence that he was not in perfect health. But when he was about three years old a subtle disease fastened itself upon him. All that the family doctor could do availed nothing. Then he suggested a consultation with a specialist. We followed instructions faithfully. The specialist was baffled. He could do nothing more than our family physician. We brought our baby home and watched him grow thinner and paler every day. One day, when the physician was present, he reached for the baby's pulse and it was gone. He listened for the heart beat and it was not there. Then the baby's eyes fluttered; his eyes grew glassy; and the little chin dropped. 'The baby is dead,' said the doctor as kindly as he could." Any parent can imagine the stab of that hour. "But," said the minister, "I could not give him up. I called to my wife to bring the warm blankets. I tore open my clothing; I lifted the limp form of my baby and put him over

my heart; my wife wrapped us in the blankets. I held my baby there nine hours." For a few seconds the minister's lips quivered and he said, "My baby is now twenty-three years old, a senior in college, and is doing a wonderful work for Christ." I stood aghast as I looked at him. His boy had been saved by a glowing heart.—From an Interchurch Circular Letter.

The Faith of a Christian French Student. (91)

1 Cor. 2:5; 2 Tim. 4:7; Heb. 13:5.

On the eve of his death the 11th of April, he wrote in the rain while surrounded by the mud of his trench: "Never have the motives which draw me to God been so strong. I have opened my Bible because of a new and imperious need. It was no longer my daily hour of devotion at a fixed time, but a cry for help. The old Bible of my childhood opened so many times with indifference has caused me to hear again that voice, majestic, august, inaccessible to the approaches of pure reason, and miraculously compassionate, the voice of the eternal will of God, the same for Israel as for us. Nothing happens without his will. No event takes place by chance for any one among us. There is neither war, danger, nor cruel separation which escapes the hand of the Almighty." (Letter of R. Jalaquier.)

New Diamond Field. (92)

1 Cor. 9:25; Matt. 9:38; Mal. 3:17; Ezek. 3:18.

In January the Associated Press contained the report that a new diamond field has been opened at Tlaring, a waterless and treeless desert near Tanugs, in Bechuanaland, 100 miles north of Kimberley. Indications are that it will be the scene of the greatest diamond claim staking rush in South African history. Owing to the reputed richness of the field prospectors from Cape Town to the Congo are headed toward the new field. Men and women are abandoning good jobs in order to secure claims.

In the meanwhile millions of Africans await the hearing of the gospels. They are God's human diamonds. Will there be a rush to "dig" them from the "waterless and treeless desert" of their Christless lives? Will there be an abandonment of good jobs to go?

One hundred thousand new workers are needed for the advancement of the kingdom by Americans alone according to the declaration of the Interchurch World forces. Who will go? Who will send? "Pray ye."

Two Per Cent Run Business of U. S. (93)

Psa. 37:11; Isa. 54:3; Matt. 5:5.

The following statement is attributed to Roger Babson, a well-known statistician: "The business and other institutions of the United States are run by not more than 2 per cent of those connected with them, and would fail if those 2 per cent were withdrawn. Of these two per cent, four per cent are the sons of bankers, eight of business men, twenty-five of educators and thirty of preachers."

A Great Saviour. (94)

Eph. 2:8; 1 Cor. 1:9; 1 Thess. 5:24.

There was once a woman who had the name

of being a Christian of great faith. A visitor said to her one day, "I hear that you are a woman of great faith."

"No, sir, that is a mistake," she answered.

"Well, that's what I've been told."

"I am only a woman with a little faith and a great Saviour," was her ready reply.

"Thank You For Being Wounded For Me." (95)

Isa. 53:5; Rev. 5:9; Heb. 10:19, 22.

An armless soldier was walking along one of the streets in Dublin, when an old lady espied him. Seeing his armless sleeve, and noting his head was bandaged, she went up to him, and with tears in her eyes, she said, "Thank you for being wounded for me." The soldier immediately saluted and replied, "Thank you, madam, for your appreciation."

The words of the appreciating lady remind us of our Lord, who was "wounded for our transgressions" (Isa. 53:5). The word "wounded" means to bore, to torment (margin), and to slay. He was bored to his soul, and torn in his spirit, as he was slain for our sins. The sufferings of his body were but the outward expression of the suffering of his soul. The sufferings of his soul were the soul of his sufferings. No one can tell how much he suffered. His unknown sufferings are beyond human ken.

He died for me, he tasted death,

Its woe and all its hell;

How much he suffered when he died

No human voice can tell.

As the soldier appreciated the appreciation of the one who thanked him, so our Lord appreciates our thanksgiving and praise.

He died for me, for me he died,

Oh, let me say it more;

For me he died, he died for me,

My soul doth him adore.

—Life of Faith.

There Was a Reason.

Once there was an editor who got out a newspaper that pleased everybody. But he had a glass plate over his face and he was not standing. The flowers were beautiful—Houghton Mining Gazette.

TRUE DEFINITION.

"A bachelor," remarks a disappointed lady, "is a man who lives alone with the one he loves best."

POWER GAVE OUT.

Everything in the dear old village seemed the same to Giles after his absence of four years as a prisoner of war in Germany. The old church, the village pump, the ducks on the green, the old men smoking their pipes while the women tanked—it was so restful after the treatment he had received at the hands of the enemy.

"Where's Hodge's other windmill?" he asked in surprise. "I can only see one mill, and there used to be two."

The native gazed thoughtfully around as if to verify the statement. Then he said slowly: "They pulled one down. There wasn't enough wind for two of 'em."

Up-to-date Sermonic Illustrations From Current Life and Literature

Louis Albert Banks

Save the Waste. (96)

The city of Toronto is planning to buy machines that will compress into bundles all the tin cans now thrown away. It is claimed that these will not only pay for themselves, but a good profit to the city besides.

Many things formerly thrown away as useless are now put to new service. Foul ore is turned into finest steel, worthless clay into aluminum, banks of sand into glass as clear as nature's crystals. Coal tar is made to yield saccharine three hundred times sweeter than sugar. Perfumes are made without flowers, fruit extracts without the fruits, and even butter without milk. River power that once ran to waste now lights cities and transports thousands.

And yet while we are growing wise enough to save these material things how many precious treasures in the mental and spiritual realm are being squandered. Enough potential kindness goes to waste every day to heal all the heartaches of mankind.

A Career Full of Blessing for Humanity. (97)

The young man or the young woman who is ambitious to achieve a great career should remember that the helpful life that blesses every one, and harms no one, is the climax of achievement. Major General George W. Gorgas, who has recently died, is a splendid illustration of what a life consecrated to helpfulness may do.

In the epidemic of yellow fever in the United States in 1878 more than 13,000 people lost their lives and the loss of wealth is estimated at more than \$100,000,000. While no epidemics of the disease were so destructive as that of 1878, the yearly toll of the disease in lives and wealth is horrible to contemplate. For 200 years it caused great loss. Every year portions of the United States would become infected.

The man who removed this curse from our country was Major General W. C. Gorgas.

When the United States drove Spain out of Cuba, one of the reasons given was that we could no longer endure the menace from yellow fever which Cuba was under the existing methods. The war being over we had to make good, some say to save our face, the inhabitants of the yellow fever-ridden south say because of the loss of life and wealth occasioned by the disease.

We went to Cuba to do the job. Gorgas was in command. Havana was made a spotless town. Yellow fever did not decrease in the least. Cuban physicians have told me how they laughed at the Americans and their efforts to get rid of yellow fever.

Then came the scientific demonstration that mosquitoes spread yellow fever made by Read, Carroll and Lazear.

General Gorgas took this scientific discovery and demonstrated that applying it, a nation could rid itself of yellow fever. After a year or so he had made good our promise.

We were able to say to the world that Cuba was free from yellow fever and to assure our own people that they need never fear the disease again.

Then we undertook to dig the Panama canal. France had failed because of disease. We put Gorgas in charge of the most important part of the fight, that against disease. The result—the canal is dug. The men who dug it had no yellow fever or any other form of major contagious disease. The malaria rate was reduced to a small fraction of the old rate. There was little typhoid fever. Again we made good on the national word.

Surely we have here the story of one of the most helpful and truly noble careers of modern times. Beside such a life how cheap and mean look the plaudits won by the time serving politician or the greedy money grubber.

MAMMON THE SPIDER. (98)

Here are some lines that go straight to the secret of much of the sin and misery of our own time:

"The thing that eats the rotting stars
On the black sea-beach of shame,
Is a giant spider's deathless soul,
And Mammon is its name."

A Pair of Modern Miracles. (99)

Some things that are happening these days are far more miraculous than the account of ancient deeds that caused Ingersoll to lecture "On the Mistakes of Moses." One is that Frankfort, Kentucky, once a distillery center and full of drunkenness and crime, has sold its police patrol wagon. The other is that Cincinnati, which used to have one of the most crowded workhouses in proportion to population on the globe, has closed it up because it was no longer needed. Of course, it would be easy to swell the story of these miracles into hundreds. One word gives the cause of them all—Prohibition.

Laying Hold on Power. (100)

It is given as an interesting proof of Italy's energetic efforts following the paralysis of war to utilize all her available natural resources that she is planning to use the steam thrown out from the crevices in her volcanic regions for industrial purposes. At present, at Lardarello, in Tuscany, there is a heating plant run by volcanic steam furnishing 16,000 horsepower which is operating smoothly and distributing electric current to Florence, Livorno and Grosseto. This is interesting, but how much more interesting and important that through sincere prayer to God we may lay hold on the hand that holds all the volcanoes of the earth in its firm grasp. What a waste of unmeasured resources when we forget to pray!

The Hounds of God. (101)

The poet in this remarkable poem illustrates with graphic force and vivid description the great declaration of the Bible that sin will always find out the sinner:

"The hounds of God across the years
Are running swift and true;
Far and away they seem to play,
But they're tracking me and you.

The king is seated on his throne,
His courtiers all around him,
They see him start and grasp his heart—
The hounds of God have found him.

At low midnight the wastrel wakes,
Afraid upon his bed,
For the hollow sounds of the baying hounds
Are ringing in his head.

The wicked woman wipes her lips
And says, "'Tis naught, 'tis naught!"
Yet the velvet feet of the hounds so fleet
Whisper behind her thought.

They have torn great empires limb from limb,
They have conquered the conquerors
And their teeth have hurt for sins of dirt
In plagues that are worse than wars.

They have cruelly taken the old man down,
They have bitten the babe at the breast;
For there's never a sin of kith or kin
Can escape their fateful quest.

Before us goes God's angel tall.
Flying upon the wind,
And sweet as the dawn he beckons us on—
But the hounds of God are behind!"

A Successful Sculptor Becomes a Bar-Tender. (102)

The report comes from London that Scosland McLure, a sculptor whose skilled handiwork adorns parks, squares and public places throughout the British empire, and whose bronze statue of the present King George in coronation robes now stands in Madras, India, is now a bartender in a beer saloon at Kings-ton. The old story of the Prodigal Son is often repeated in its first half.

The Man Who Sticks. (104)

It is the man who sticks to his work and never runs away, or lays down whining, who wins the great successes of life in every realm, from the lowest to the highest. Grantland Rice sings it well:

"Yes, it's a Fight—
But on by the shadows and out through the Night,
Taking the Break of the Game as it cracks,
Head up and ready for Counter Attacks.
Soaking up sorrow and pain as we go,
Crashing through trouble and heartache and woe,
Knowing that Fate, through the length of its span,
Never has beaten a good Fighting Man!
Knowing raw luck, with its scurviest trick,
Never has won from the Fellows Who Stick!
So, heads up and ready, and on with the play,
Though we must stumble o'er graves in the way.

"Yes, it's a Scrap—

But the fighters are ready to fill up each gap,
Knowing that life has emerged from the gleam
Of softness and slumber that leads to a Dream.

Heads up, and ready to travel the road,
However weary the burdening load.
Heads up, and ready for whatever's due,
Pulling together and seeing it through.
Playing the game to the end of the row,
Set for the scrimmage with blow against blow.

Trouble's the Trainer that reaches the top—
Raw Nerve's the reaper that harvests the crop."

A King's Curios. (105)

A recent visitor at Windsor Castle describes the remarkable collection of curios treasured by the present King of England.

Here you will see mementoes of every campaign of recent years, including King Theodore's cup and gold seal, presented to Queen Victoria at the conclusion of the Abyssinian war; the scarlet saddle, edged with gold, captured from the late ameer of Afghanistan; and the crimson banner of Wad Bishara, which fell into Lord Kitchener's hands at Firket.

Here, too, is to be seen a wonderful collection of old china, consisting of 10,000 pieces, and valued at \$750,000.

One, a beautiful dessert service of Sevres ware, alone represents a value of \$150,000, while a breakfast service given to George III, on his birthday in 1810 by his daughters, is worth \$50,000.

Among the furniture are the writing desk given by Henry VIII to Anne Boleyn on their wedding day, and a Venetian chair, used by the Doges and dated 1670. There is also a solid silver table of the same period.

The king's collection of feather cloaks is valued at \$50,000. They are composed of gold, black and crimson feathers from the wings of a now extinct species of parrot, and were given to George IV by the King of the Sandwich islands in 1824.

Not far away may be found the collection of walking sticks King Edward inherited from his mother, numbering 187 in all, many of them of great value. One, purchased at the Culloden sale in 1897, is carved to represent Wisdom and Folly; another, of black oak, originally belonged to Charles II, while a third is made from the wood of the luckless Alabama.

When I read that I thought how much superior was the collection being gathered through the ages by him who is King of kings and Lord of lords. There is the thief Jesus saved on the cross when he was crucified beside him. John Bunyan, the Bedford tinker, and Mary Magdalene, from whom he banished seven devils and the Wretch of Gadara, whom he dispossessed of a whole legion of evil spirits. What a collection of ransomed and glorified ones of whom he is proud! Those of whom he is most proud are those who have themselves been soul-winners. Of them he declares: "They shall be my jewels." Finney and Moody and many a discouraged pastor and many a patient Sunday School teacher are treasured there.

THE HOMILETIC YEAR—NOVEMBER

G. B. F. HALLOCK, D. D.

Thanksgiving Day

Amnesia is a comparatively rare disease—fortunately so—for there are cases on record in which men have forgotten their own names, the date of their birth, their family relations; in a word, cases in which memory had become a complete blank and the past was utterly blotted out. Facts were published recently concerning a minister's son who disappeared from an army training camp, was hunted for as a deserter, and later turned up as an unnamed man on one of the transports sent back from a military hospital. He had found the longing to be at the front too strong to resist, had apparently re-enlisted under another name, was sent to the firing line, was wounded in the head and when consciousness was restored had lost all memory of the past. His name was found to be an assumed one and he was unable to tell who he was or where he came from. His former life had become a complete blank and, when his parents recognized him as their lost son, he did not give the first sign of recognition and knew none of his former friends, or acquaintances.

Such is amnesia. Physically it is, fortunately, a rare disease, but spiritually it is not rare. Not in vain does the Psalmist call upon his soul, "And forget not all his benefits." Kipling has, as the refrain of his immortal "Recessional," the words, "Lest we forget, lest we forget."

Ingratitude is nothing but a form of spiritual amnesia. It stands for a voluntary or involuntary blotting out of the memory of the past. The mind is no longer sensitive to past benefits bestowed. It is as if these things had never been. And thus ingratitude becomes a spiritual menace in the realm of things earthly as well as in that of things heavenly and eternal. God's own people are very apt to suffer from this disease and we forget past memories in the face of present emergencies, as if they had never been. And thus we store up for ourselves sorrow and trouble in the hour of trial. We do the praying, but we forget the thanksgiving in our prayers; and so, forgetting what we ought never to forget, we worry, as does the world, and suffer agonies which would be supportable if the memory of past mercies sustained us.

Now this Thanksgiving season of 1920 ought to be a great time for curing people of amnesia. Let us "forget not all his benefits"—let us bring them to mind. Let us, fellow pastors, lead our people out into thoughtful gratitude to God, into remembrance of mercies. In the midst of these distracted days mercies also abound. "If Christians praised God more the world would doubt him less."

Suggestive Texts and Themes. (108)

The Duty and Beauty of Gratitude: "Singing and making melody in your heart to the Lord." Eph. 5:19.

Making Gratitude Habitual: "Praise ye Jehovah. Oh, give thanks unto Jehovah; for he is good; for his loving-kindness endureth forever." Ps. 106:1.

Beware That Thou Forget Not: "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God in keeping his commandments," etc. Deut. 8:10, 20.

The Year's Loaded Table: "Come and dine." John 21:12.

The Author of Good: "Thou art good." Ps. 119:68.

National Greatness and Protection: "Thou shalt even have the great sea for thy border." Num. 34:6.

A Crowned Year: "Thou crownest the year with thy goodness." Ps. 65:11.

Public Worship on Thanksgiving Day: "Enter into his gates with thanksgiving." Ps. 100:4.

Gratitude for Citizenship: "I am a citizen of no mean country." Acts 21:30.

The Source of Our Blessings: "Every perfect gift is from above." James 1:17.

National Greatness: "And what nation is there so great?" Deut. 4:8.

Accept and be Thankful: "My soul desireth the first ripe fruit." Micah. 7:1.

God's Open Hand: "Thou openest thy hand." Ps. 145:16.

Paul's Idea of Enough: "Having food and raiment let us be therewith content." 1 Tim. 6:18.

Public Thanksgiving: "O give thanks unto the Lord; call upon his name; make known his deeds among the people." Ps. 105:1.

Thanksgiving in Hard Times: "In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

Watch to be Thankful: "Continue in prayer, and watch in the same with thanksgiving." Col. 4:2.

Life's Magnificat. (109)

"Let such as love thy salvation say continually, Let God be magnified." Ps. 70:4.

I. The spiritual greatness of these psalmists is seen in the impressive fact that God's statutes have become their songs. They have passed out of the bleak wilderness of statutory obedience into the bright and cheery realm of freedom. They are not slaves on the road. They are minstrels. They are not growling God's will. They are singing it, and it transforms the heavy walk. They love God's sal-

vation'. Their homage is an enthusiasm. Their religion is a passion.

II. And how does such a glowing religion express itself? Has it any striking characteristics? Its conception of sanctity is a vesture that is without seam. Its conception of praise is a song that hath no ending. And what a vision is this, to be held by a Jew who had never seen the Christ! He had got away from the local altar which had been erected for worship at some particular place along the road, and he now regarded the entire road as an altar. He could worship without ceasing.

III. How can we magnify God continually? We can take every circumstance which comes to us, every task, every duty, every joy, every sorrow, every victory, every defeat, and in loving God's salvation, we can make it wear something of the holiness and loveliness of God. And this means that life's common-places can be made to shine with the light of God's countenance. It means that God's Spirit can possess and pervade small events. It means that all our moments can be made calm and bright. By God's grace our hearts can sing the Magnificat through everything.

IV. We magnify God when we do everything magnanimously. Never to be small and mean! To think magnanimously! To speak magnanimously! To act magnanimously! To love God's salvation in these things, is to sing the Magnificat all the day long.—Rev. John Henry Jowett, D.D.

A God-Fearing Nation's Strength. (110)

"Blessed is the nation whose God is the Lord." Psalm 33:12.

I. The hour of opportunity has come for our country. What possibilities are before us! If only, as a Christian nation, we were to turn our thoughts away from material gain to the service of God and humanity! If only our unexampled prosperity were turned into channels of universal betterment! If only our factories, formerly employed in the munitions of war, were transformed into Bible-houses and Mission-houses in the interest of the Kingdom of the Prince of Peace!

II. The application is distinctly personal. Any one can generalize; but "if every one would look to his own reformation, how easy it would be to reform the nation." It devolves upon us individually to get right with God. He expects of you and me the fruits of a Christian profession and grateful service in return for numberless blessings lavished upon us. "Usury" is the word employed in the parable of the talents; not merely the legal interest on gifts entrusted with us.

III. It is not enough to bow down in the morning and again at evening to thank him for the security of our country, the comfort of our homes and the privilege of pursuing our usual avocations in undisturbed peace; our gratitude must express itself in the practical forms of beneficence and devotion, in doing for others and living for the glory of God.—Rev. David James Burrell, D.D.

The Heart's Gratitude. (111)

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and will call upon the name

of the Lord. I will pay my vows unto the Lord." Psalm 116:12.

How strange and contradictory it appears! "What shall I render? . . . I will take." One would have supposed that the succession would have been in this wise: "What shall I render? . . . I will give." But the Psalmist has the innermost truth of the matter.

I. The first and the best return we can make to God for one of his gifts is to take a larger gift. What shall I render unto the Lord for my daily bread? The vitally essential answer would be this: "I will take the bread of life." How shall I thank the Lord for his gift of sleep? By taking his greater gift of rest and peace. What shall I render unto the Lord for the gift of health?

II. Again the first return must surely be in the form of a larger receptiveness. I thank God for my bodily wholeness by accepting his higher gift of holiness. The primary way of showing gratitude for the rain which has watered the parched ground is by receiving on my dry heart the plenteous showers of grace. That is surely the way of the Psalmist. He has been contemplating the mercies of the Lord, and he challenges his heart as to what return he can make. "What shall I render? I will take the cup of salvation." He is now going to take the finest thing he can see upon the Lord's table. The Lord always keeps his best wine until the last, and the last of all will never come. Every succeeding gift is better than the one that went before it, and we best honor the Lord when, being thankful for the lesser gift, we joyfully accept the greater one.

III. We do an ill thing to the Lord when we are profuse about his secondary gifts and indifferent about the better things upon his table. "My joy I give unto you." Have I taken that cup yet? "My peace I give unto you." Have I taken that cup yet? "This cup is the new covenant of my blood." Have I taken that cup yet? The first true element in all acceptable praise is the readiness to take a richer gift from God. "What shall I render? . . . I will take."

IV. But that is not the only acknowledgment we can make unto the Lord. It is the acceptance of a larger endowment for larger service. And so the Psalmist goes on to say, "I will pay my vows unto the Lord." In his enlarged capital he can now begin to discharge his obligations. He had made a certain covenant with the Lord. When the sorrows of death compassed him, he made a vow unto the Lord. When he found trouble, and sorrow, he made a solemn vow unto the Lord. He said, "If I get over this I will live a more devoted life." He got over it, and now he will keep his covenant.

And who has not made similar vows when the darkness gathered about the soul? "If ever I get my strength back, I will use it in the service of his Kingdom." Well, pay that vow. "If ever I get out of this darkness I will take a lamp and light somebody else through the gloom." Well, pay that vow. "If the Lord will only give me the comforts of his grace, I will lead others to the springs of consolation." Well, pay that vow. This man's midnight vow was redeemed in the morning.

But how careless we are! How perilously and swiftly forgetful. The vows we make in the darkness are often forgotten in the returning day. They vanish with the night. And the only way to quicken our obedience is by deepening our devotion. A larger spirituality will certainly find expression in nobler service. We can keep our vows by enriching our communion. It is when we take the cup of salvation that we can serve our God in newness of heart and life. When we take that cup we can drink to the thirsty.—Rev. John Henry Jowett, D.D.

Praise All the Way. (112)

1 Tim. 4:8.

Said the colored man at Colonel Clark's Mission in Chicago: "Bredren, when I gets to de gates ob heben, if dey shuts me out, I'll say, 'Anyhow, I had a good time getting here!'"

The Grumblers and the Grateful. (113)

Most of us are better off in most ways than are ninety-eight per cent of all other peoples. That fact alone ought to make us grateful and contented. But the grateful and contented belong to the less favored ninety-eight per cent. The two per cent are the grumblers and self-pitying.

He was painfully nursing a shattered and permanently helpless arm with the almost fingerless hand of the other arm. "Oh, but it was worth it, sir!" he cried with enthusiasm, as he recalled the battlefields on which he had received his disabling wounds. "I wouldn't give much for another war, but I wouldn't take anything for my share in this one." With his young wife he was on his way to make arrangements to enter a school of forestry as the educational ward of a government that does not forget her heroes. It is the men who have both arms and all their fingers that complain most of their lot.

She wears seventeen pounds of steel braces on her frail young body, spinal tuberculosis having done its best, and vainly, to break her spirits as well as her physical strength. Many times wisest medical science has despaired of her; she has never given up. Beautiful of face in spite of incomparable suffering, and radiant of soul, she is a benediction to all who know her. She would have them forget her handicaps, joins them in their sports, requires no assistance, wants no pity. It is the people whose back-bones are normal who feel that the fates have not been kind to them.—Rev. Ira Landrith, D.D.

The Source of All Good. (114)

"Forget not all his benefits." A boy was bringing home a loaf of bread, and one said, "What have you there?" "A loaf." "Where did you get it?" "From the baker." "Where did the baker get it?" "He made it." "Of what did he make it?" "Flour." "Where did he get the flour?" "From the miller." "Where did he get it?" "From the farmer." "Where did the farmer get it?" Then the truth dawned upon the boy's mind, and he replied, "From God." "Well, then, from whom did you get that loaf?" "Oh, from God." Here is a boy who, in the last resort, acknowledges

God to be the giver of good. In this materialistic age a man says: "My business supports me and my family." It is a lie; God supports you and your family. Men deal with God only as a last resource and yet go on hoping to sneak into God's heaven when they have done with his world; but the God of Sinai is thundering out to this age: "Thou shalt put me first and the baker second."—G. Campbell Morgan, D.D.

God Our Conductor. (115)

The other day when I got into a tram-car I noticed a little girl in the car, all alone, but radiantly happy, humming a little tune to herself, a picture of joy. I leaned forward and said, "Why, my little girl, aren't you afraid of riding all alone in this car?" Her eyes went wide at my folly, her lips bubbled with laughter, "Oh," she said, "they can't hurt me on this tram; my father's the conductor." We are thundering through the universe at inconceivable speed, swept through joy and grief, sickness and health, death and life, while all the time our heavenly Father is the conductor—only we don't trust and sing in that way. If we trusted God more there would be more songs of praise upon our lips.—Golden Hours.

What She Was Grateful For. (116)

Finite man can never conceive what it cost God to provide atonement. George Innes, of Philadelphia, in one of his addresses on stewardship, tells of a young girl whom he met in a leper asylum while he was studying missions at first hand in India. Upon the eve of her wedding, she was appalled to learn that she was a leper. All her earthly hopes thus frustrated, she went to the asylum, where at first she was tempted to doubt God's love, but, finding others in worse plight than herself, she tried to comfort them with the comfort whereby she herself in her girlhood had been comforted by Christ, for she had learned of Christ from the missionaries. She led scores of lepers to Christ, with all that that meant of hope and joy. Then she began to thank God for her fate, because of the opportunity it gave her, and for the new light that this dispensation of providence threw upon the meaning of the Scripture which says, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (2 Cor. 5:21). Although this girl realized that her own service and suffering were by no means vicarious in the sense of that of our Lord, her experiences, both tragic and blessed, helped her toward a better understanding of what he gave up in leaving heaven to have contact with sin in his incarnation, and to make atonement for a lost world.—Sunday School Times.

Peril Lies in Prosperity. (117)

America is the youngest of the nations, but already she is vastly the richest. Wealth is being created more rapidly than in any other country upon the globe. Within two generations we have seen our per capita wealth increase from less than \$300 to over \$3,000. We have seen the aggregate national wealth grow from about eight billions to far over three hundred billions.

Yet in our prosperity has lurked our deadliest danger. It is the menace of materialism, and it comprehends the misuse and abuse of all the temporal blessings that God has so richly showered upon us. The most searching testing-time of a nation, as of an individual, is not adversity, but prosperity. It is the smooth ice upon which we slip. So long as people are fighting their early battles, and struggling against difficulties and dangers, they progress, for the very effort to win against such odds develops fortitude and constancy, and strengthens mental and moral fibre. But when the time of affluence and wealth and ease has come, then come temptations to effeminacy and self-indulgence. Our country is at this point today.—Rev. John R. Straton, D.D.

Perpetual Thanksgiving. (118)

It is well to have an annual Thanksgiving Day, but the Christian's thanksgiving is perpetual and it touches all departments of life. We are thankful for temporal mercies, it is true, but also for spiritual, and for health, sanity, friendship, and so on.

Do we ever thank God for adversity? President Garfield had made one trip on a canal-boat and was about to make a second. He had worn a pair of colored socks, however, and the dye in them had poisoned him and made the trip impossible at the time. Just then his attention was called to religion, and he was converted. His trouble proved a great blessing and changed his whole life. Sometimes the clouds that we so much dread rain heavenly blessings upon us.

No man is a terminal for God's blessings; we are channels, we are meant to pass our blessings along. We practice thanksgiving when we give food to the hungry, comfort to the sorrowing, help to the distressed. Life's little courtesies may be notes in our song of praise. God looks not only at what we say, but at what we do. Deeds are heard in heaven.—Christian Endeavor World.

Pilgrim Tercentenary Thanksgiving (119)

John Robinson, pastor, and Elder William Brewster, writing from Leyden three years before the landing at Plymouth, and "setting forth the sad estate of their brethren in Holland" said: "Firstly, we verily believe and trust the Lord is with us, unto whom and whose service we have given, ourselves in many trials; and that he will graciously prosper our endeavors according to the simplicity of our hearts therein" . . . In the same brave strain they continue, "Lastly, it is not with us as with other men whom small things can discourage or small discontentments cause to wish themselves at home again."

Professor Fosdick has written an illuminating hand book on *The Meaning of Faith*. Three centuries ago the Pilgrims wrote "a living epistle known of all men," written in letters of blood and suffering, imprisonment and exile, of loyalty to God and their consciences on *The Meaning of Faith*.

No finer illustration of Professor Moffatt's translation of the first verse of the eleventh chapter of Hebrews can be found: "Now faith means we are confident of what we hope for, convinced of what we do not see." The

whole story of their adventure from the first organization of the church at Scrooby until the last passenger in the Mayflower entered the church triumphant is Professor Fosdick's definition done into life, "Faith is vision plus valor." Donald Hankey said, "True religion is betting one's life there is a God." The Pilgrims staked everything—home, native land, friends, livelihood and life itself—on their trust in a living God as they faced dangers known and unknown on an uncharted coast and an unknown country.—Thomas C. Richards.

The Devil's Last Temptation. (120)

A novelist has recalled a medieval legend of an angel being sent to Satan with the message that God meant to take from the devil all the temptations with which he had seduced mankind. To this Satan resigned himself, because he was compelled to. But he begged of the angel that he should be left with just one—and that the least important. "Which?" asked the angel. "Depression," said Satan. The angel considered the request, found that depression cut but a slight figure as a sin, and went back to heaven, leaving it behind him. "Good!" laughed Satan, as the celestial vision faded out. "In this one gift I've secured all."

Depression is as paralyzing, deadly, and infectious as any epidemic. Blessed are the calm spirits that go on trusting in God. But even those who reason with their own misgivings, and sometimes scatter them, are on occasion tempted to yield, and a flood of melancholy is like a rush of water that has burst its bounds. Over against depression we ought steadily to remember the marvelous goodness of our God, who gave us the victory. Take a new start at remembering God's mercies and faithfulness at this Thanksgiving season.—H.

One Small Speck. (121)

Every Christian should cultivate the thankful spirit which finds a motive for gratitude in everything. Even adversities bring to our heart occasion for expression of gratitude to God. Mr. Moody used to say that there is a great deal more said in the Bible about praise than about prayer. Dr. Richard C. Trench has called attention to the tendency of human hearts to murmur if one small speck of dark appear in the clear sky of their experiences.

"Some murmur, when their sky is clear

And wholly bright to view,

If one small speck of dark appear

In their great Heaven of blue;

And some with thankful love are filled,

If but one streak of light,

One ray of God's great mercy, gild

The darkness of their night."

—The Christian Observer.

Why the Pilgrim Fathers Made (122) Thanksgiving Day.

We learn it all in hist'ry. You didn't think I knew.

Why, don't you s'pose I study my lesson? Course I do.

The Pilgrim Fathers did it, they made Thanksgiving Day.

Why? O, I don't remember! My hist'ry doesn't say.

Or, p'raps I wasn't listening when she was telling why;

But if the Pilgrim Mothers were busy making pie,

I s'pose they couldn't bother, and so that was the way

It happened that the Fathers made our Thanksgiving Day.

—J. M. L.

Singing or Grumbling? (123)

We sometimes sing:

"Singing I go along life's road;

Praising the Lord, praising the Lord."

When the truth is:

Grumbling I go along life's road,

Scolding the folks, blaming the cook, etc.

Surely, at this thanksgiving season, when our chief officer sets apart a day for this purpose, we should:

"Thank the Lord for one whole day

For all the previous year."

The Unbought Good. (124)

What would our land be worth to us,

The land we sell and buy,

And fence about, and call our own,

Without God's open sky

To hold the sunset's rose and gold,

The white clouds floating high?

What would our fields be worth to us

Without the gift he sends;

Without the sunshine and the rain,

On which our bread depends,

His little brooks to flow for us,

His birds to be our friends?

Oh, as the land without the sky

That ever bends above,

So barren and so desolate

Our lives without his love!

The blessings that no gold can buy

Our greatest riches prove.

—Annie Johnson Flint.

A Twelve-Year-Old Refugee's Thanksgiving. (125)

Thought out and written down by Surpouhi, a girl twelve years old, in the Sunday School of the Armenian Refugee camp, Port Said, and translated word for word into English by Miss Mary E. Kinney, formerly of the Woman's Board School at Adabazar:

1. In the first place I am grateful to God for giving me a mind, because without that I could not think or learn anything, neither could I tell him of my gratitude for all the many blessings he has given me."

2. "I am thankful because he has given me parents. When I am in trouble they help me.

3. "I am thankful to him because he helped me flee to the mountains and helped us out of all our troubles..

4. "I am thankful because when the Turks attacked us our Father saved us from their hands.

5. "I am thankful because God sent some ships and rescued us from danger."

An Improvement. (126)

That saintly woman, the late Frances Ridley Havergal, used to say, "Once the will of God was a sigh, now it has become a song." When you get to that point, you are in the way of blessing.

Thanksgiving Day and Expressive Religion. (127)

"O, give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so." Yes, "say so." Say it. Sing it. Shout it. Express it. "Let the redeemed of the Lord say so." They, above all others, should say it, sing it, shout it. At this Thanksgiving season we make a plea for expressive religion. Don't keep it in. Don't be silent about it. If you have got it, say so. If you feel gratitude to God, say so. "Let the redeemed of the Lord say so."

According to the old Jewish legend, Lucifer, son of the morning, after he had fallen from heaven, was asked what he most missed. His reply was, "I miss most of all the trumpets that are sounded in heaven each morning." Is not this the one great lack in many lives today? There is needed more and more the clear trumpet note of joy and thanksgiving. Many persons are more ready to sing a dreary "Miserere" than a joyous song of praise to God. We need less of the spirit of sadness and melancholy, and more of the abandonment of joy that thrilled in the heart of the Psalmist when he summoned God's people to "praise him with the sound of the trumpet," to "praise him upon the loud cymbals," to "Praise him upon the high sounding cymbals."

We miss from many lives the sound of the morning trumpet. God must miss the hearing from many who ought to be glad the sound of the joy-trumpet of thanksgiving. At this thanksgiving season let us blow the trumpet of thanksgiving—and let us keep on blowing it as an every-morning expression of our gratitude.—H.

Yet I Will Rejoice. (128)

The story is told of a good Presbyterian minister in Scotland, but of a rather conservative type, who had in his congregation a poor old woman in the habit of saying, "Praise the Lord, Amen," when anything particularly helpful was said. This practice greatly disturbed the minister, and on New Year's day he went to see her. "Betty," he said, "I'll make a bargain with you. You call out 'Praise the Lord' just when I get to the best part of my sermon, and it upsets my thoughts. Now if you will stop doing it all this year, I'll give you a pair of wool blankets." Betty was poor, and the offer of the blankets looked very good. So she did her best to earn them. Sunday after Sunday she kept quiet. But one day a minister of another type came to preach—a man bubbling over with joy. As he preached on the forgiveness of sin and all the blessings that follow, the vision of the blankets began to fade and fade, and the joys of salvation grew brighter and brighter. At last Betty could stand it no longer, and jumping up she cried, "Blankets or no blankets, Hallelujah!"

Ingratitude ignores blessings, counting only her miseries. Thanksgiving Day is a day of rejoicing. Our country should join with the Psalmist in his song, "Bless the Lord, O my soul, and forget not all his benefits." The prophet Habakkuk began his song of praise with a "yet." He first mentioned the adverse conditions and then exclaimed, "Yet I will rejoice in the Lord and joy in the God of my salvation." So may the American people, though conscious of much political corruption and great wickedness in our cities, join with the prophet, "Yet will I rejoice."—H.

Thanksgiving in Ye Olden Time. (129)

"Notwithstanding the stir about the Proclamation, we had an agreeable Thanksgiving. Mr. Hunt's text was Psalm 97:1: 'The Lord reigneth—let the earth rejoice.' Mr. Beacon's text, p. m., Psalm 24:1: 'The earth is the Lord's and the fullness thereof.'" So wrote Anne Green Winslow, of Thanksgiving Day in the city of Boston, November, 1771. A love for "journalizing" had this Puritan maiden, and to these journalizings we are indebted for many an illuminating glimpse into New England home life in the eighteenth century.

1920 Thanksgiving. (130)

We are not unmindful of the clouds on our sky. As we think, the vision of many, many empty chairs around the family board rises before us, and as we think, instinctively our prayer ascends for those under the cloud, that God may border that cloud with the silver of his comfort and promises. And as we think again, we are forced to our knees, for the serpent has entered among us and we hear his shuffling progress among the fair trees in our paradise, the spirit of unrest, the spirit of anarchy, of revolution. Strange that here, of all lands, a sentiment like this could arise! It is not found, or but very rarely, among one hundred per cent Americans. It is an importation and is mostly confined to that stratum of our people which, coming from lands of oppression, thought to find here in the land of the free a land of license, where riches were common to all, and where the government was democratic in the sense of the Russian Soviet. We should not worry. God lives, America is the planting of his hands, all our clouds will vanish, all tension disappear, for he cares for us. So let us think and thank on our Thanksgiving Day.—The Christian Observer.

Crisis Time Thanksgiving. (131)

Every crisis in human history has proven itself an opportunity for the advance of the Kingdom of God. We are now in one of the greatest crises that the world has ever experienced. The deep seated unrest and the trembling foundations of the hour challenge the Church to do her best to "redeem the time."

Recently a friend sent me this quotation: "That the present situation offers broad opportunity for the Church is a commonplace. If some men are shaken in their faith, more men are shaken in their unfaith. In both classes countless thousands of doubters look with longing hearts and receptive minds for

virile leadership in the things of the Spirit. They asked to be guided to faith. They grope for a hand that shall clasp theirs in the quest for that confidence in the future that all human beings covet. The ministry of God which can answer their questions and satisfy their pleadings, will achieve a triumph which will shine magnificent in the annals of human history.—Rev. D. H. Ogden, D.D.

Thanksgiving a Thoroughfare. (132)

A translation of Psalm 50:23 given in a Bible-reading at Northfield in the summer of 1887 by Dr. William Henry Green, of Princeton Theological Seminary, ran thus: "Whoso offereth praise glorifieth me and prepareth a way that I may further manifest myself unto him." It is not that richly suggestive and gloriously illuminating? "Thanksgiving opens a road between the human heart and God over which God may more fully give himself to men," remarks Robert E. Speer, with discriminating insight. And he does not fail to add, "The thankless spirit seals up this road."—Rev. W. J. Hart, D.D.

Fishermen's Thanksgiving. (133)

A service of thanks for the harvest of the sea is the custom each year of a church on the English coast. A choir of fishermen conduct the singing, while the church is decorated with various articles connected with the fishing industry. Fishing-nets are hung around the gallery, while near the pulpit there are placed starboard and port lights, life-buoys, compass, chart, and other things. Why not render thanks for the harvest of the sea as well as for the harvest of the soil, especially if one lives on the coast?—H.

Echoing Praise. (134)

A beautiful custom of the herdsmen in the Alps has been related. These men use a horn to call their cattle; but the horn is also used for another purpose, solemn and religious. The instant the sun disappears, and while its last rays are still glimmering on the summits of the mountains, the herdsmen who dwells highest up the mountain takes his horn and trumpets forth. "Praise God the Lord." Immediately all the herdsmen in the neighborhood take their horns and repeat the words, "Praise God the Lord!" This continues for some minutes; while on all sides the mountains echo the praises of God. A solemn stillness follows, and every one offers his silent prayer on bended knees. By this time it is dark, and then the herdsmen on the loftiest height peals forth in his own musical French, "Good night," and "Good night" is repeated on all the mountains, from the horns of the herdsmen and the clefts of the rocks.—H.

Thanksgiving and the Grumblers: (138) Talk to Children.

Thanksgiving Day is a bad day for the grumblers. And grumblers are plenty, too. Though grumbling is bad business.

There is a story of an Easter Prince, called Abgebublet, much disturbed by constant reports of displeasure on the part of his peo-

ple, set apart a day when each might come to air his grievance.

The first to arrive was an old man, who thought that the palace was a big place, very luxurious and comfortable, and his home only a small hut. Why couldn't he live in the palace?

"Very well, you can," said Abgebublet, but you understand it is necessary to keep the rules of courts and good breeding here."

The next was a woman who kept a fruit stall in the street, and she asked for the removal of the stall adjoining hers, which sold old clothes. She said it was very dirty, and a disgrace to the city. The necessary permission was given.

Another was a rich man who said he loved Abgebublet, and wanted one hundred slaves imprisoned because they had spoken evil of the prince.

Him Ageublet disposed of at once.

"That they speak evil of me," said he, "I grant you, but am I evil? No. Will they make me evil? No. I am the same whatever they say; therefore what they say is of no importance."

The rich man bowed, and was contented.

At last came a dirty sailorman who kept a somewhat dilapidated boat on the river which ran through the city. This boat was called the Moon Flower, and he was extremely proud of her; nevertheless, the master of the harbor at the river's mouth refused to allow him a permit to put her out to sea. A careful man, he had his reputation to sustain, and he did

what was wise. Few but the old sailor, blinded by love for his ancient craft, would have thought of putting such a patched-up ruin out of her moorings in the river, and none would have sent her to sea.

But to its owner each old plank nailed on with rusting nails was a friend. He begged to be allowed to sail her outside the harbor.

"Why," asked the prince, "will they not give you this permission?"

"Because they are jealous of my old boat, sire. I say she's a good craft; I am her skipper, and I should know."

"You certainly should know," said Abgebublet. "I grant your request."

Some time after the Lord Chamberlain made a report on the results. First, it appeared that the old man who came to live in the palace found he could not have his goat to live with him, as he did in his hut. Also he had to wash and have meals at regular hours. He had found all the points most objectionable, and had left after the first day for what he called freedom and his hut.

The old woman of the fruit stall found she got no customers when the adjoining stall was removed. The people really came for the garments, which were necessities, and spent their few remaining coppers on a melon or a peach.

"Wasn't there another case," inquired the Prince.

"Sire, he has been no more seen or heard of since he left the river in his boat."

"Ah!" said the Prince. "To grant people's wishes often silences them forever."

GREAT TEXTS AND THEIR TREATMENT

What I do.

"What I do thou knowest not now, but thou shalt know hereafter." John 13:7.

Hopeful speaks for Christendom when in Doubting Castle he says, "Who knows that but God, who made the world, may cause that Giant Despair may die, or that at some time or other he may forget to lock us in; or that he may in a short time have another of his fits before us, and may lose the use of his limbs." These are wise words. When we are very young, every trouble seems final and without remedy. As life advances, we come to realize how infinite are the possibilities of any situation and how rich the years are in surprises, until the sense of finality is tempered by a never-failing last hope in the off-chance. The future is full of explanations, and already we have been often satisfied regarding matters which seemed to admit of no solution. It has often been remarked that in G. F. Watt's pictures, the figure of time is not the conventional old man, weary and sinking to decay, but a picture of unfailing youth and vigor. That is an essentially Christian view, and it is abundantly confirmed by history.

I. Time is young and fresh, ever charged

with new truth and incalculable vitality. Christian faith sends us on fearlessly through the days and years, trusting to time and taking our unanswered questions forward.

Still we say as we go—

"Strange to think by the way,

Whatever there is to know,

That shall we know one day!"

II. Yet that assurance is not enough, for the fact is that life seldom fully explains itself. In order to cherish this trust we need some deeper conviction, some root of faith out of which this may spring. Without some such second trust the bravest optimism will often leave the aspect of the future ominous and dark. The text supplies this deeper ground of assurance in the great words "what I do." In these words Christian faith sees Christ identifying Himself with the providence of God, and trusts to time because it is sure of Christ.

III. We live, indeed, in the dark, but we believe through Christ that a divine plan is being wrought out through all experience. If God is in it—if he is indeed working out Christ's great ends of love—then all is well. If he is not in it we may as well give up the game. It is either Christ or a bottomless pit

of despair; life is either "what I do," or it is the sport of devils.

IV. Here, then, is a great saying concerning all that may happen to those that believe. We know of a better ally than the off-chance. God is at work upon our lives, and our experiences are his acts. It is enough for us that Christ speaks of them as "What I do." Though we know not now any more than that, we may live out our lives without fear.

V. Time and history form one long commentary on the acts of God and on the mystery of Jesus Christ. One day we shall look back and understand it all. Meantime we can wait for explanations, confident that Christ is doing it, all is well.—Rev. John Kelman, D.D.

* * *

Ripe Christians.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." Job 5:26.

1. As we read the text we naturally think of the old grey-headed saint. How many years of anxiety have been expended upon him! How many storms have swept over him! Through what a variety of experience has he passed! Perhaps in early life he gave little promise of a long and useful career. Yet here he is, come to life's close in happiness and honor. He has weathered the blasts, he has borne his fruit, he has served his generation, and all that remains of him is just to be gathered ingently borne away to the homestead of heaven.

II. Yet I would not have you run away with the idea that the text applies exclusively to the aged. This prominent idea is not so much old age, as ripeness, maturity. It does not say, "Thou shalt come to thy grave in old age," but in "a full age." There is a difference. Old age is not absolutely promised to all God's people; but a "full age" is.

III. It is noticeable that although in the early history of the human race many lived to a great length of time, even to hundreds of years, it is not recorded in Scripture of any of these that they died "in a good old age, and full of years;" not until we come to Abraham is such a record given, although his term of life was but a fourth of that of many who had gone before him; the reason probably being that, though Abraham's years were fewer, yet his virtues were greater; his life was a life of faith, and therefore of completeness. I have seen a matured saint cut off at twenty; and another man not nearly so ripe at three score and ten.

* * *

Freely! Freely! Freely!

"Let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

And this is the feast: "The water of life." And these are the proposed guests at the feast: "He that is athirst;" "whosoever will." And these are the King's messengers, to give invitations to the feast: "The Spirit and the Bride say, Come. And he that heareth, let him say, Come." And this is the condition of entrance to the feast: "Freely!" "Whosoever will, let him take the water of life freely."

I. "And the Spirit says, Come." The Spirit gives the invitation. Where? In thy spirit and in mine. In our very unrest he is calling. In our brilliant moments, when the earth-cloud breaks and I have a glimpse of a better life, he is calling. In the act of memory, when I contemplate the waste of yesterday, he is calling. In my hope, when I lift my eyes upon the possibility of the morrow, he is calling. He calls to me in all good men and women who have been and are the friends of Christ. "Come."

II. "And the Bride says, Come." Who is the Bride? The Bride is the Church of the living God. And with all her faults she is calling! She calls in town and village, in crowded cathedral and in lonely chapel on desolate moor. She calls from every spire, in the tone of every bell, in all her preaching, in every bit of hallowed service, in the nobler integrity of men and women who are faithful followers of the Christ. And she speaks but one word, "Come."

III. Let him that heareth say, "Come." And that must be so. Every true believer is a propagandist. Every true disciple is an apostle. Every one who has truly heard will surely speak. He who has been at the feast will make the table known. "Oh, taste and see that the Lord is good."—Rev. J. H. Jowett, D.D.

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Our Bruises.

"Yet it pleased the Lord to bruise him; he hath put him to grief." Isa. 53:10.

Did anybody ever learn anything except by being bruised? We learn to walk by falling. We learn respect for heat by being burned. We learn to leave a space for sharp corners by suffering a black and blue spot. Such bruises are educational, disciplinary.

I. There are bruises that are redemptive, vicarious. A child asked his mother about a scar on her arm. She made little of it, but one who knew its origin knew that it was the record of a burn she had received while preparing the children's dinner. A recent poet speaks of "the scars of all the wars." Do not our hearts ache and our eyes grow moist as we think of the bruises and scars of motherhood? The best motherhood is always redemptive. The prophet foresaw the redemptive suffering of a submissive Servant. The record of Jesus' ministry is one of "many a sorrow, many a labor, many a tear"—and all vicarious. He was not bruised for his own iniquities, for he had no iniquities. His stripes brought us healing.

II. Perhaps it is true of all of us that our deepest bruises are inflicted by those we seek to help. It was so in Christ's case. The hurts we receive from the world may ache, but those we receive at home never cease aching. The foes in one's own household are the only ones capable of inflicting irreparable injury. Yet we must bear our bruises, and not nurse them overmuch. We must strive to overcome self-pity.

III. And there is healing for our bruises. That great man who crept away into solitude, lamenting, "There is no one who understands me," was comforted at length by the reflection, "There is God—he understands me."

What vast relief there is to the bruised heart in the fellowship of Jesus' sufferings! We may and do lament our unlikeness to Jesus in goodness and in grace, but let us rejoice, when bruised, that we may be like him in suffering.—Charles C. Albertson, D. D.

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The Power of a Contented Life.

"Godliness with contentment is great gain."

1 Tim. 6:6.

Worry kills more people than work. Jesus knew the canker of care that sapped the joy out of the lives of God's children. He cures it with his wondrous message of God's care for his children. By prayer he bids us say "Our Father." By practice he bids us trust "Our Father." His message, drawn from nature and life, we do well to heed in these busy, heart-breaking days of anxious care. Birds do not worry—but are fed. Grasses and lilies do not worry, but are clothed with beauty. Does not God think more of his children than of birds and grasses and flowers? He does. So do not worry.

I. Worry does not help matters. "Which of you by taking thought can add one cubit unto his stature?" Growth in grace as well as growth in girth is not accomplished "by taking thought," but by "taking food" that God gives. Worry is a senseless habit, yet many fall into this habit, and the old Scotch hymn gives their picture:

"For human bodies aie sic fools
For a' their colleges and schools,
That when nae real ills perplex them
They mak' enow themselves to vex them."

II. Most of our worriment comes from looking ahead. We forecast the future and it is nearly always overcast. Jesus knew the heart of man and also the secret of its care when he said, "Take therefore no thought of the morrow." Daily trust is the source of daily peace. When we get to living in God's "Today" we will cease worrying over "our tomorrow." "As thy day so shall thy strength be" is the assurance. Let the prayer be "Give us this day our daily bread," and promise and prayer will put worry from our lives.

III. Little worries weary more than great trials. A rough edge on a tooth will inflame the whole mouth. A splinter will disturb the whole body. A pebble in the shoe will make a traveler go lame. The best thing to do with little worries is to get rid of them as soon as possible. What are you worrying about? Can you take it out like a splinter with a sharp promise of God? "O ye of little faith, wherefore didst thou doubt?" Paul has many a prescription for care and worry, but none better than this: (Given first to the Christians at Philippi, but good for all suffering from this disease.) 1. Be careful for nothing. 2. Be prayerful for everything. 3. Be thankful for anything. The above is an infallible remedy. It has never failed me, and I write it down for the benefit of others, in the barracks of the Praetorian Guard at Rome, whilst waiting to be tried for my life by the Emperor Nero about A. D. 63. (Signed) Paul the Aged.

Every Christian ought to know that prescription.

Work is a cure for worry and prayer a cure for care.—I. W. Gowden, D. D.

"A Good Soldier."

2 Tim. 2:3.

1. Must enlist. "He that is not with me, is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30.

"That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:10.

2. Must be armed. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11.

3. Must drill. "But refuse profane and old wives' fables, and exercise thyself rather unto godliness." 1 Tim. 4:7.

4. Must obey orders. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5.

5. Must endure hardness. "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3.

6. Must fight. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. 6:12.

7. Conditions of victory. "What shall we then say to these things? If God be for us, who can be against us." Rom. 8:31.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

The above divine directions faithfully followed will make a good soldier both of Jesus Christ and of our country.—C. E. P.

A Death Stone Turned Into a Fountain of Life.

A traveler recently returning to England from the Fiji Islands tells in the London Morning Post some of the marvelous results of Christian missionary work in those far-off islands which wrung from Charles Darwin this tribute: "They have abolished human sacrifices and the power of an idolatrous priesthood and a system of profligacy unparalleled in any part of the world." In addition this latest traveler reports that a water fountain has been set up in a public place which was made out of the infamous death rock on which little children were brained in the old heathen time, before being eaten.

Life out of death is the story of the result of sincere Christian preaching and work the wide world round.

Contagion.

Jack and Mary had just been to church for the first time. A day or two afterwards they were found in the nursery whispering audibly to each other.

"What are you children doing?" their nurse asked.

"We're playing church," replied Jack.

"But you shouldn't whisper in church," admonished nurse.

"Oh," spoke up Mary, "we're the choir!"

PRAYER MEETING DEPARTMENT

The Mid-Week Meeting.

In those denominations which permit extemporaneous public prayer the minister possesses a tremendous means of influence. Leading in prayer worthily is the most exalted effort of the human mind. The power of such prayer is pervasive and enduring beyond all imagination. It may at any moment give to the listener a thrill which runs through all his being, and determine the quality, not only of his own life, but of many of those lives which will derive from his.—Chas. W. Eliot, ex-president of Harvard University.

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QUESTIONS ASKED BY JESUS. I.

Luke 2:46; John 1:38; Mark 10:36; Luke 18:41; John 5:6; Luke 10:26.

Expository Notes.

Luke 2:46.—In the one incident we have of Jesus' boyhood, we see "him in the Temple, sitting in the midst of the teachers, both hearing them and asking them questions."

The ability of a normal child to ask questions that puzzle an adult to answer is well known. He obtains the knowledge necessary to make his way through the labyrinth of life by asking questions. Teachers generally recognize that the supreme time to impart knowledge is when the pupil wants to know—when he asks questions about it. Knowledge given before curiosity is aroused is wasted. Here we find the twelve-year old lad asking questions of the learned rabbis in Jerusalem. What would we not give to know what they were!

The story of the Nazarene rabbi shows that he possessed all his life the faculty of asking keen, illuminating questions. The pages of the Gospels are sprinkled with question-marks.

Let us select a few questions and look at them.

John 1:38; Mark 10:36; Luke 18:41.—Here are three questions which are practically the same. At the very beginning of his ministry, when two of John's disciples timidly follow him, quietly and silently, he turns and asks them, "What seek ye?" Some three years later the sons of Zebedee come to him asking for some undisclosed favor. He answers them by asking, "What would ye that I should do for you?" No indirection, no beating about the bush, state openly and clearly your desire. Sometimes one is ashamed of his desires when they are brought out into the cold light of day.

A few days after this, Bartimaeus, a blind beggar, calls from the wayside to Jesus passing by to have pity on him. When brought to Jesus, he asks, "What wilt thou that I should do unto thee?" Apparently a superfluous question to ask of a blind man. But the blind man is made to answer, "Lord, that I may receive my sight." He must know what he wants and ask it clearly. This last he would hardly do without believing that the rabbi had the power to heal.

These questions the Lord has really asked of each man in all the centuries that have passed since he asked them of the sons of Zebedee and Bartimaeus. In all the departments of life, physical, financial, social, religious, this question is thrust into the face of youth, What seek ye? And the same question stays by the man of middle age, What seek ye? And every one's life is molded and bounded by his answer to that question. We get what we go after in this world—if not in degree at least in kind.

The Master asks this question, because in answering we make our aim in life clear and definite to ourselves, and so are the more apt to reach it. When the question comes to us in the second form, What wilt thou that I should do unto thee? we not only are led to a clear grasp of our aim in life, but we also see how the Divine help may be had to attain to it. This reacts to elevate and purify our aims in life. We cannot, and do not, expect the Master to guide us in a crooked path.

John 5:6.—Here is a question, at first glance more unnecessary than the one asked of Bartimaeus. "Wouldest thou be made whole?" Why

ask that of a helpless paralytic? But he had lost hope in thirty-eight friendless, helpless years. And one of the lessons of life is that the man who has lost hope is beyond help. The first thing to do with many a pupil is to awaken his desire for knowledge—and not only desire but hope and faith in the possibility of attaining it. Maud Ballington Booth's motto is "A man may be down but he is never out." When the Master asks that question there goes with it a glimpse of his power to achieve the result.

Luke 10:26.—Another case of Jesus' answering a question by asking another, "What is written in the law? how readest thou?" These are questions that need to be asked of Christians of the present day. Young people go to the Sunday School teacher, to the pastor, with questions as to the right or wrong of certain acts. We need to answer with the Master's question, How readest thou? Responsibility cannot be thrown on to others. The widespread ignorance of, and indifference to, the Scripture is one cause of the weakness of the church.

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Plan for Our Meeting.

Send the audience home with the suggestion that they look up questions Jesus asked. The pages of the Gospels are studded with them. Ask them to think in each case what was the Great Teacher's aim in asking the question.

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QUESTIONS ASKED BY JESUS. II.

Luke 6:46; John 6:67; Luke 12:20; Mark 8:27.

Expository Notes.

Luke 6:46.—Here is another keen, piercing question. As we read we recall that the author of Hebrews says that the word of God is "sharper than a two-edged sword." And this question is addressed not to the world, but to professed Christians, even to those who are openly active in the church. Nor is this the only time in the New Testament that insistence is put upon deeds rather than words. Yet in the parallel story in Matt. 7:21-23, neither words nor deeds are the essential thing, but a real knowledge of God. For when the Lord says, "I never knew you," it means that we have never known him. This is a question for even "the prayer-meeting crowd" to take home and ponder over.

John 6:67.—One of the most pathetic questions recorded of our Lord. We see that he felt deeply the fickleness of the crowd. The Twelve stood by him then, but how did he feel at the time of which the record is, and "all the disciples left him and fled?" That must have been one of the bitterest ingredients of his "cup."

Luke 12:20.—A question especially suited to this commercial, grasping, profiteering, age. We rush, and work, and scheme, and grasp, to have "much goods laid up," and then comes the end, "and the things which thou hast prepared, whose shall they be?" Again the question is like a glittering rapier. Treasures for one's self, not ours any longer. These things we have worked so hard to gain—whose shall they be? The quiet question is like a dash of cold water in the face. If our treasures have slipped from our hands, what is left to us?

Mark 8:27, 29.—This question, with its implications, is perhaps the one of the deepest reach of all. Upon one's answer to it, depends his plan of life, his aim for time and eternity. Some say, an impostor; some, a self-deluded fanatic; others, a great teacher; while yet others say with Thomas, My Lord and my God. See the difference in compelling force between the first and the last answer. Or even between the third and fourth. The second question compels each one to take sides. There is no being neutral toward Jesus. "But who say ye that I am?"

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Plan for Our Meeting.

Ask those present to give as many of the questions in the Gospels asked by Jesus, as possible, as was suggested at last week's meeting.

Discuss the aim of Jesus in asking the different questions, paying special attention to those selected.

Suggest that during the following week all search the Gospels for Jesus' answer to questions asked of him.

QUESTIONS ANSWERED BY JESUS.

Matt. 9:11; Matt. 11:3; John 9:2; Matt. 22:21; Luke 20:2-6.

Expository Notes.

If Jesus' questions are keen, flashing like a sword, his answers are no less shrewd. Like the "two-edged sword," they pierce through sophistries, fallacies and complexities. They "discern the thoughts and intents of the heart" of the questioner and answer them as well as the question. Nothing gives so high an idea of the intellectual ability of Jesus as his answers to some of the bewildering, puzzling questions asked of him. It was superhuman skill that enabled him to keep clear of the entanglements laid for him, to make his answers so absolutely convincing.

Matt. 9:11.—This question was not asked directly of Jesus, but of his disciples. It was practically a criticism of Jesus, insinuated in a question to his followers. He comes promptly to their defense, in a sentence which is a condensed parable, and a principle of true religious activity. A vivid, picturesque speech, a metaphor, often answers a cavil far better than the most accurate abstract statement could possibly do.

Matt. 11:3.—Here is another type of answer, still more concrete than was the last reply. This time Jesus answers John's plaintive question, by performing the miracles which Isaiah had said the Messiah would do. There are two principles of the best pedagogy here, that actions speak louder than words and that the conclusions that one draws for himself are more effective than those stated to him. A moral that does not have to be put into words is the most forcible of morals.

John 9:2.—This answer, as given in our own New Testaments, has been very difficult to explain satisfactorily. It seems cold-blooded to condemn a man to three or four decades of blindness simply to give an opportunity for a spectacular miracle. When Campbell Morgan was in Cleveland he brought up this criticism and did away with the lack of sympathy felt in Jesus' statement by a change in punctuation, reading the same words thus: Neither did this man sin nor his parents. But that the works of God should be made manifest in him, we must work the works of him that sent me, while it is day.

Matt. 22:21.—Of all malicious questions brought forth to entrap Jesus on this busy day of his last week of life on earth, this was the shrewdest. First, there is an alliance between two bitter enemies, united only in hatred of him. The question was skillfully framed to embroil him with either the Jews or the Romans. Of all wonderful answers this touches high-water mark. He walks with sure tread among the pitfalls and escapes them all. And also, he again puts forth a principle of life between church and state that may guide his followers through the ages.

Luke 20:2-6.—Jesus could take the aggressive as well as the defensive. In this case he puts the leaders of the Jews into a dilemma, from which they could not extricate themselves. But especially let us notice here that he answered a question by asking another question. One of the most skillful ways today of answering.

President G. Stanley Hall wrote a few years ago that "The Bible is being revealed to us as the best text-book on psychology and pedagogy ever written."

A CALL TO PRAISE.

Psalm 103.

Expository Notes.

This is termed 'A Psalm of David.' Prof. Kirkpatrick says that this inscription is a mistake. "The language, the allusions, the general style and matter of the psalm combine to make it certain that it belongs to a far later date, probable in the early years of the Return from Exile."

The psalm has three sections:

1. A summons to the psalmist's own soul to praise Jehovah. Vs. 1-5.

2. He sings the goodness and kindness of the

Lord; they are world-wide and everlasting. Vs. 6-18.

3. He calls on the universe to join in the chorus of praise to Jehovah. Vs. 19-22.

Concerning this famous psalm Dr. J. H. Jowett says:

I do not know that my own interest gathers more greedily and more yearningly anywhere than round about this Psalm. I should like to have known the man who sang it, and especially to have had his acquaintance on the day the Psalm was born, and his soul was just beginning to pour out its rapturous emotions in this jubilant phrase. And I would have liked to know him a little earlier when he was clouded with depression, before the time of the singing of the birds had come. I would like to have been there when the man found his wing and his song.

Where was he when he sang this song? In his own house, a guest at the king's table, or a wandering minstrel?

Behind that mighty Psalm there must have been mighty happenings. It opens with a voluminous volume of music, and sweeps along with the roll of a great river. It culminates in a weight of harmony like a mighty oratorio. You can tell the man had rich experiences because of the way he wrestles with language in trying to express them. Anybody who reads the Psalm with attention, will find that he goes out and about and lays hold of this emblem and that, that he may tell out what the Lord had done for his soul.

He walks about thinking of the Lord, and the Lord's dealings with him, and seems to say, "How shall I express it? What vehicle shall I use? What shall be the bearer of my message?" He just piles them all together until the Psalm abounds in figures, symbols, metaphors, illustrations, to express how the Lord has been doing mighty things in his life.

The Psalmist is wondering how to tell you and me what it feels like to be a friend of God,—to be redeemed, and he sends his imagination out on a sort of scout message, to recall things he has seen that he may use them as the bearers of his witness. First, he sees a man who was once walking in poverty and who has been lifted out of poverty into the treasures of an exceedingly rich inheritance. And he says, "I feel just like that. Bless the Lord, O my soul and forget not all his benefits, who hath made me his beneficiary, crowned only with benefits."

He sees a prisoner against whom there has been an indictment, and now has an acquittal, and he says, "I feel just like that prisoner who has now found his freedom. 'Bless the Lord, O my soul, who forgiveth thee all thine iniquities.'"

Still that does not express all he has to say. He sees men who have been broken in some form of calamity or disease, and have recovered to gracious healing. And he says, "I feel just like that, like a man who has been crushed and then made whole—who has been the victim of some fatal disease and is now healed. 'Bless the Lord, O my soul who healeth all thy diseases.'"

He recalls the slave market and a slave being bought into freedom, and how the slave was looking when the emancipation was given. And he says, "I feel just like that. 'Bless the Lord, O my soul, who redeemeth my life from destruction.'"

He thinks of the throne chamber in the imperial court, and of what he had probably seen—the chosen leader receiving the crown of sovereignty in an exceedingly picturesque and gracious manner. And he says, "I feel just like that. 'Bless the Lord, O my soul, and all that is within me—who crowneth thy life with lovingkindness and tender mercies.'"

He thinks of the banquetting hall, and the favored guests, and he says, "I feel just like that. 'Bless the Lord, O my soul, who satisfieth my mouth with good things from the king's table, so that my youth may be renewed.'"

The singer went outside the house at midnight and the only figure he could find to express the wide range of the divine mercy, was the amplitude of the heavens. "As the heaven is high above the earth so great is the mercy of my God to me." Nothing less than God's heavens would suffice. The mercy of God is like unto the heavens in their loftiness, their

sublimity, their grandeur. What a man he is for range!

And still he is not done! He gazes on the right hand, on the dim line of the far horizon, and then on the left hand. And he says, "My God's forgiveness has removed my sins as far as that dim line is from that dim line. As far as the east is from the west."

These are mighty symbols in a mighty poem, to express the mighty doings of a mighty God in the mighty transformation which the forgiveness and mercy of God have accomplished in this man's soul. The mercy of God is as great and all encompassing as the skies. And the forgiveness of God is as wide as the immeasurable roll that stretches from east to west.

How about the conditions on which these treasures can be enjoyed? We will read again with a little change of emphasis: "As the heaven is high above the earth so great is His mercy toward them that fear Him." Is that the condition of possession of the mercy and forgiveness of the Lord?

"Them that fear him." You have got to get a long way from the ordinary interpretation of "fear" if you are rightly to understand the psalmist's meaning. In colloquial conversation fear is suggestive of fright, panic, servitude, cringing. Are we to approach our Lord as a child comes into a man's presence of whom it is afraid? Am I to live my life in servile, shivering dread? Never to laugh? Never to soar and sing? That cannot be the meaning. A servile spirit cannot produce a song like this one any more than a lark can sing when the hawk is in the sky.

Listen: "The fear of the Lord is the begin-

ning of wisdom." When you have the fear of the Lord the morning star is shining with the prospect of a glorious day. "They that fear thee will be glad."

They who fear the Lord are the heirs of all the promises, and therefore heirs to the mercy which is as high as the heavens.

I cannot tell you how many English words it has taken to express the fullness and original glory of the word, "mercy."

If you refer to the Old Testament you will find our translators have used quite a dozen English words trying to express the contents of the original one. Kindness, loving-kindness, merciful kindness, goodness, godliness, bounty, all express something in the mercy of God. Yet when they have all come up and done their business the half hath not been told. Is that mercy of the Lord big enough for thee, for me? Big enough to live, to die, to rise again and still be under? Do not you call that a gospel?

One word more of the other great figure: "As far as the east is from the west, so far hath he removed our transgressions from us." I think the psalmist must have stood upon some great mountain in Palestine, as I did before the war broke out. I imagined myself standing where the psalmist was. I turned to the East and looked to the hills of Moab, and saw the dim line of the horizon far beyond. Then I turned West, to the horizon far beyond the Mediterranean Sea. And the East and West never meet. You have to turn your back upon the one to see the other. The forgiven sinner and his forgiven sin shall never meet again!

It is a glory to proclaim a gospel like that. It is a tremendous glory to believe it.

The Book-Shelf

Rev. I. J. Swanson, D. D.

The Three-Hour Sermon, on God, Sin, and Salvation, by Paul Kanamori. 140 pp. Revell, New York. This sermon by a noted Japanese evangelist is of special interest to American preachers, as to content, method, and adaptability to the needs of the hearers. It has been heard by eight hundred assemblages in Japan, and has produced nearly 50,000 conversions. If a sermon is to be judged by the results it secures, this must rank as one of the greatest of evangelistic messages.

Sadhu Sundar Singh, by Mrs. Arthur Parker. 144 pp. Revell, New York. The story of a remarkable personality, a converted Sikh, known as the "Apostle of India." He is a Christian ascetic, and has exerted a tremendous influence among his own people. He is making a tour of this country at the present time.

Every Church Its Own Evangelist, by Loren M. Edwards. 162 pp. The Abingdon Press, New York. Pastors, and wide-awake laymen as well, will thank us for calling their attention to this practical and valuable book, dealing with the spirit, the method and the motive of evangelistic work in and by the local church, for its own constituency and the unchurched in the community.

The Christian Adventure, by A. Herbert Gray. 134 pp. Association Press, New York. A clear and stimulating setting forth of the message of Jesus and its application to individual and social life; and a ringing challenge to all believing souls to make the great adventure of life with Christ.

Something More, by Kirby Page. 88 pp. Association Press, New York. A thoughtful and convincing presentation of the accessible but undeveloped resources, for men of faith, in God, in Jesus Christ, in man, and in life.

The Modern Meaning of Church Membership, by John M. Versteeg. 160 pp. Abingdon Press, New York. A book deserving of wide circulation among church members and all others who are friendly to the church, since it states clearly and convincingly the nature, value and necessity of the church, and the duties and privileges of church membership.

Every Morning, by Robert Cluett. 191 pp. Association Press, New York. This helpful book will make family worship (needed for the best interests of the home) practicable for many

who wish to establish the family altar but scarcely know how to do it. The book has choice Scripture selections, arranged by topics for each day, and has a prayer for each morning, as well.

The New Spirit in Industry, by E. Ernest Johnson. 95 pp. Association Press, New York. This is a big little book, dealing with the labor situation, the political labor movement, democratizing industry, syndicalism and the ethics of industry, in an informing, interpretative and constructive way. For strengthening your faith in the growing spirit of justice and good-will in industry, read this book.

Democracy and Ideals, a Definition, by John Erskine, Professor of English in Columbia University. 152 pp. Doran, New York. A thoughtful study of the diverse elements in our national life, which need to be welded together if we are to have a sound and unified citizenship; a searching analysis of America's ideals, and a method proposed for their realization; faith in the integrating power of universal education and training for citizenship, and withal a readable and interesting, as well as inspiring book.

Our Economic and Other Problems, by Otto H. Kahn. 420 pp. Doran, New York. This book sets forth the opinions on economic reconstruction of one of the great American financiers, a financier also of international reputation. He discusses, among other things, railroad management, offering constructive suggestions. He is opposed to Government ownership. He finds our system of taxation badly planned, and suggests improvements in it. He fears the menace of paternalism. He believes that "the primary cause of poverty is underproduction." His chapter, "The Task Ahead," takes lofty ground as to the maintenance of high standards of life, economically, morally and culturally. This book is fair to the worker, the employer and the consumer. It is a notable contribution to the discussion of the principles of economic reconstruction.

American World Politics, by David Jayne Hill. 257 pp. Doran, New York. The question of America's foreign policy, especially with reference to the proposed league of nations, is at the forefront. Dr. Hill is a recognized authority on foreign relations, and is opposed to the League of Nations in its present form. He is

(Continued on page 198)

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. John Henry Jowett, Joseph A. Vance, D. D., John F. Cowan, Graham C. Hunter.

"Perfect Peace"

Rev. John Henry Jowett, D. D., London, England

Text: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Isa. 26:3.

What is the boon? "Perfect peace." What is the condition of the boon? A "mind stayed on God." What is meant by staying the mind on God? First of all, what is the significance of the term "mind," as used in the setting of our text?

A little analysis may help to sharpen our thought. There are at least three distinct elements in its composition. There is imagination, the element of vision and dream. There is purpose, the element of plan and design. And there is desire, the emotional element of yearning and hope. But amid all the distinction there is one dominant characteristic. Imagination looks forward! Purpose looks forward! Desire looks forward! It is that forward element which we must seize and emphasize. It may be only the things of the coming noontide, or the things of the coming night, or the things of tomorrow, or the things of a day more remote. It matters not whether they be things of a quarter of an hour hence, or the things of a century hence; they both lie forward in the mist.

I. Now, the word "mind" in my text denotes the thought which deals with the forward, misty things—the things which have not yet taken definite shape. It is thought which concerns itself with "What next?" and "next?" and "next?"—with the successions which lie beyond the immediate day. It is this thought of "What next?" which works such dire destruction with the peace of men. The things which hide there in the misty morrow—those are the things which trouble us, and fill the life with unrest. "Sufficient unto the day is the evil thereof." Yet still the timid, wondering heart will ask, "What next, and next?" And back to the anxious tremblings there comes the soft, gentle counsel of my text; "Thou wilt keep him in perfect peace whose mind"—whose thought about "What next?"—"is stayed on thee."

The "mind," then, is the forward-looking thought; and I am counseled to let it be stayed on God. Now, all forward-looking must rely upon something. It must stay itself somewhere, and there lean and depend. Every thought which enshrines a place and a purpose has some basis of dependence, implied or fully expressed. Here is my life today. This life will have a next day. Upon what am I depending as to what the nature of the next day shall be? Upon what is my mind stayed?

Here is one who frankly confesses that his mind is stayed upon self, and he is the type of a countless host. He trusts his own right arm. He is, as we graphically describe him, self-confident. He confides in his own strength. His God is self, and on self he stays his mind. This character may not commonly evince itself in this frank and candid confession, but in innumerable instances the basis is assumed, even when it is not

conspicuously and openly declared. There are millions of people who rely absolutely upon themselves to make their morrow as they please. I know the position is assumed in thoughtlessness, but the unwillingness of men to think is just the very burden of God. The great and pitiful tragedy is that self-confident men only begin to think when the house of their life is falling about them, and their boasted independence is a crumbling ruin.

Here is a man today, strong and healthily-blooded. His resources appear manifold. He is sure-footed. His brain is clear; his arm is strong. Work is a luxury. He copes with all the demands of the busy day with jubilant ease. He depends on self, and the support does not appear to betray him. What about tomorrow? But "be not anxious about tomorrow!" No. No; I cannot allow the quotation. That is counsel for the use of Christian men, and not for men of the world. When Christ said, "Be not anxious for the morrow," he was speaking to his disciples, and not to an indiscriminate crowd. Men of the world ought to be anxious for the morrow, and it is one of the functions of the Christian ministry to allow them no peace. What about tomorrow? I ask the full-blooded and self-reliant man. In his thought about the morrow, the self-reliant man just sees himself repeated. Himself repeated, I say, unchanged and unimpaired!

Have you ever seen men to whom illness has come almost as an insult, who have regarded a gray hair as an offense to their pride? Have you not known a man to whom the revelation of decreasing strength occasioned a great surprise? He had pictured himself as repeated and repeated; he had not seen himself as enfeebled and infirm. But now those that look out of the windows are darkening; the grasshoppers, which once he brushed aside as flies, are becoming a burden; his brain is becoming sluggish, and the energies which ever served him are now failing at the fountain. He was self-reliant. He stayed his mind upon self, and now self is dwindling and shrinking; his support is gone and his days are darkened with a bitter and desponding surprise. Men who stay their minds upon self will have a rude awakening.

The white ants in some parts of Central Africa eat out the insides of the beams of wood of which the houses are made; and sometimes, so effectually has the scooping been done, the house becomes a mere shell, and the first rude storm reduces it to dust. There are white ants at work in human life, eating away its material supports, reducing it at length to a shadow. Happy the man whose reliance is placed elsewhere, who can watch the fall of the structure with untroubled and careless peace, who can quietly sing, while the house is crumbling; "When the earthly house of this tabernacle is dissolved, we have a building of

God, a house not made with hands, eternal in the heavens!" Unhappy the man whose hope for the morrow rests on the ant-eaten house—the man whose mind is stayed on self! Of his support this shall be written: "It fell, and great was the fall of it."

Upon what else do men stay their thoughts for the morrow? Upon luck? Upon what are you depending for your life's successes? Upon luck; upon some happy chance, upon some favorable turn of fortune. Luck is playing a large and influential part in the life-corners of many in our modern times. I am not sure that even the professed believers in Christ altogether exile that pernicious influence from their thought and speech. The very words "luck" and "lucky" occupy too sovereign a place in the speech of common life, and from any man's favorite words you may infer the substance and trend of his thought.

What do you mean by luck? We mean something casual, something happening without a design. Events do not happen as the consequence of honesty or dishonesty, of falsehood or rectitude. They come and they go, independent of moral qualities, a whirl of morally lawless occasions, blessing and cursing by sheerest chance. We are lucky when the whirl drops into our laps a boon; we are unlucky when disappointment is hurled into our lot. And some men stay their mind upon luck. Life to them is a lottery; it is also a fever! There is a fearful watchfulness in the life that is stayed on luck. There is a bloodshot eagerness in the eyes that wait the arrival of chance. Yes, luck turns into feverishness and fills the days with tossing unrest. He shall be kept in perfect unrest whose mind is stayed on luck.

II. But now let us turn to the man of my text, "whose mind is stayed on God." His support, on which he depends, is not found in his own uncertain self, or in the caprice of chance, or in any cold tendency, but in a living and abiding Person-

ality. It is our privilege to give to the Old Testament word the New Testament context. "God" to us means "Jesus," and the counsel of the Almighty is expressed in the evangel of grace. We can stay our minds upon God, for "he calleth his sheep by name." No one is lost in the indiscriminate crowd.

It is one of the inspiring characteristics of the life of the Saviour that he was always making individual calls, and speaking to people by name. "Zaccheus, come down!" "Simon, Satan hath desired to have thee!" "Thomas, reach hither thy finger!" "Mary!" Our Lord is familiar with the individual lot. He does not generalize providences; they are suited to the personal needs. God's attention can be concentrated everywhere. Therefore we can anticipate the morrow confidently. When the soul looks out, with its forward-reaching thought, and asks "What next?" faith answers, "The Father of Jesus." And what next? And again comes the reply. "The Father of Jesus." Always and everywhere the next and the certain thing to come is the presence and goodness of God.

III. And this is the stay that brings "peace." It brings peace of mind, freedom from panic, the absence of fear. "Whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." And it brings peace of heart. The life is no longer disturbed by disquieting ambition. Violent ambition is like a vulture in a dovecote. Violent ambitions destroy the sweet and dove-like dispositions of life—sympathy, gentleness and goodwill. But when a life is quietly committed unto the Lord, and the mind stays on him for the next and the next, destructive ambitions entirely cease. And, thirdly, it will bring peace of conscience. The conscience will no longer be a threatening bell, full of alarm. It will be to us like the vesper bell, that sweetly calls to evening prayer.

"He shall be kept in perfect peace whose mind is stayed on thee."

The Church's Great Business

Rev. Joseph A. Vance, D. D., Detroit, Mich.

Text. "For their sakes I sanctify myself, that they also might be sanctified through the truth." John 17:19.

We live in a day when clear thinking is not easy, but when as never before in the life of our nation, clear thinking is needed. The turmoil of this post-war period, the international scramble abroad for the war's wreckage, and the political scramble at home to capitalize popular policies for coming campaigns make it as hard for the average man to catch the "still small voice" of duty, as it would be to hear the notes of a mother's cradle song amid the clanging hammers of a boiler shop.

But amid all the confusion of our day, two things stand out very clearly.

I. The first is the great part which the American people must take in the reconstruction of the world. If, on the ruins of this most brutal and costly of all wars, a new order is erected, so beautiful and enduring as to make its great price worth while, the United States must take the lead. The old world has not only gone bankrupt and stale, but its youth, who alone could pay their debt with their fresh toil, and furnish idealism and daring

for new enterprises, have poured out their life blood on the sodden battlefields of Europe. America, in all the world, alone has Christianity and young men, young men full of enthusiasm for high ideals, rich in pure, red blood, undiseased in body, and still thrilling in soul with the spirit of yesterday's sacrificial endeavor for humanity.

II. The second thing is, that if America is to render this service to humanity, she herself must be Christianized. Already we hear a babel of voices, clamoring in legislative halls and outside of them, with a greed as ugly as that which incarnated itself the other day in German Kultur. If the United States is to be a big brother, or better still, if it is to be the Good Samaritan for a beaten and robbed world, she must not find her leaders among the apostles of selfishness and greed, but in the company of Jesus of Nazareth.

III. We believe that if America is Christianized it must be done by the Church of Jesus Christ. This is the Church's great business. It is for this specific purpose that Jesus Christ raised up and commissioned his Church. Not only do the members believe that, but deep down in their selfish, sodden hearts, the most sordid, materialistic Bol-

shevists believe the same thing. They snap and snarl at all stable laws and order; they curse the Church and the clergy as parasites and obstacles to progress and justice, and yet, deep down in their hearts, they know they have nothing to offer for humanity's betterment. They are simply exploiting prejudices and ignorance, and stalling off intelligence, until they can fill their stomachs with other men's bread, and line their pockets with the fruit of other men's toil.

Some time ago a mission was being conducted in one of the great manufacturing cities of England. While the regular evangelist rested one evening, a local minister took his place. When he rose to speak, he saw in the audience a number of men especially notorious for their atheism and hostility to religion and the existing order. "Instead of preaching the sermon I intended," he announced, "I am going to try to give you my reasons for believing that Jesus Christ and his teachings are the only hope of the world." In closing his address he said, "But I know what some of you men out there are saying. You are saying, 'That sounds very well, but if we had a chance to ask you a few questions we could soon riddle those arguments.' We cannot do that here, but there is a room at the back of this pulpit; and if any of you care to meet me there, I will gladly talk it over with you as long as you wish."

About a dozen accepted the invitation, and they talked the subject over until two o'clock in the morning. As they were breaking up, the minister said, "You have been firing questions at me; let me put one to you. Right here in our city there are not only scores but hundreds of men down and out. They are in such a condition that they never can render their proper share in the industrial world. They are derelicts in the ranks of humanity. What are you going to do with them and the many like them scattered all over the world?"

The leader of the group said with a laugh, "We will turn them over to you." The preacher, with a wisdom that I wish we could more often have, said, "But why should you turn them over to me?" Then the face of the man grew grave, and he said, "Well, to tell you the truth, we believe, just as you do, that if there is any hope on this earth for men like these, it is in this Jesus religion you have been preaching tonight."

If the Church, however, is to Christianize the nation, it must first of all be Christianized itself. I believe that the Church of today is in better spiritual condition than it has ever been since Apostolic times. But the Church of Christ today is far from being thoroughly Christian. The Spirit of Christ must absolutely control its members. We must be given over without reserve into God's hand, to do God's will, though we too must travel to a Calvary to do it.

Christianizing is a process, not a mere act. It is something that takes place through a course of years, and by gradual steps. It is a progress that may be arrested, may be stunted, may be destroyed. "As many as received him, to them he gave the power to become the sons of God."

The Church is in a state of becoming Christianized. We cannot yet say that we have attained it. Multitudes of men in the world are realizing today that the need of the world is religion. The editors of secular papers are writing editorials about it that sound as if they came from preachers in the pulpits. A striking illustration of them was

a recent Barometer letter of Roger Babson. He says: "The need of the hour is more religion. Meanwhile, what is happening to our churches? They are going to seed. The ministers are paid starvation wages, the whole church industry lacks pep and imagination. And yet the Church is the only organization in existence for generating right motives in man."

The Church has plenty of critics and advisers, and not a few foes. Now the trouble with these suggestions is that they deal with the mere surface of things. They have to do with the paint on the engine, instead of with the fire under the boiler and the steam on the piston rod. I think I would go as far as any servant of Jesus Christ in adapting the ministry and methods of the Church to meet the changing conditions of today; but we must tap deeper sources than these, if we would find the springs of vitality demanded by the Church's task today.

Three things, I believe, are absolutely essential to the Christianizing of the Church.

First—the Church must be unified. The present divisions of the Church are not only its scandal, but its paralysis. Our Lord's prayer "that they all may be one, as thou Father art in me, and I in thee, that they may be one in us," still halts as if on palsied feet.

Consider the condition of the average town in our country—and it is even worse in Europe. You will find anywhere from eight to ten little struggling churches in many of them, each trying to maintain a separate organization, with anywhere from ten to one hundred and fifty members, and their energies all spent on maintaining their own anemic existence. Do you suppose such a Church can deliver an impact on our national life, that will master the forces of evil? If the Church of Jesus Christ is to Christianize America, it must learn to speak with one voice, and it must strike with one blow.

Second—It must be an efficient Church. "I have chosen you and ordained you, that ye should go and bring forth fruit and that your fruit should remain." The Church of Jesus Christ must discover, by scientific survey of conditions, what are the actual needs of the nation and of the community, and set its people, collectively and individually, to meeting these needs, every man to his task.

Now what is the condition of the Church today? Let us face it frankly. The Church never was so completely organized as it is now; but the average big church of today is a veritable junk-house of ecclesiastical machinery. It seems to have been our purpose for the past twenty-five years to invent labor-saving machinery for the laity, in order to add labor consuming machinery for the poor preacher who is trying to run it, until, today, the energies of the average pastor are almost wholly occupied in making the wheels of his machinery go round.

In addition to this, the working force of the average congregation constitutes a very small percentage of its members. In the average church of eighteen hundred members, if a certain twenty-five were some day to die suddenly, the pastor would be flat on his back. The church that Christianizes America must be a church, every one of whose members is "on the job."

Third—Its preachers and its people must be aflame with a passion for Christ and humanity. Here, I think, we touch the heart of the whole

matter. "I have somewhat against thee, because thou hast left thy first love." As if the Christ had said, "You still call yourselves Christian. You would not give up your hope in Christ for any amount of money; but you have no passion for my cause; you have no passion to redeem humanity."

The halo with which Christ's service ought to call us has, for many of his followers, disappeared, if indeed it ever existed.

A great statesman who had been addressing a mass meeting was later asked by one of his audience, "What do you think is the matter with our preaching, that it does not thrill men as Whitefield's and Wesley's did?" "Do you want me to tell you frankly what I think?" "Yes." "I think it is because you preachers have lost your passion."

Oh, that we could get back to it! What a wonderful thing it is that the Lord of Glory gave his life for me! That he came down here to me, a barefooted boy, poor, lonely, ignorant! and told me he wanted me to be his; that he not only drew me to his side, but followed me through all my waywardness and wanderings, and then said, "I want you to speak for Me, I want you to carry the message of My life to other men." O, what that ought to mean to a man! and how tame it is to most of us!

Oh, men and women, we need to visualize the needs of a lost world. You and I must see the need of this lost world as Jesus saw it, and be moved to infinite compassion by it. Then the halo of glory, of being able to carry to it the compassionate, redeeming love of God will thrill us with divine joy.

A Throne-Ending Errand

Rev. Jonn F. Cowan, D. D., San Diego, Calif.

Text: "Now there was a man of Benjamin, whose name was Kish . . . and he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people." I Sam 9:1, 2.

He was just a boy among the hired men on his father's farm; but, believe me, he was some boy. He had the build and carriage of an athlete. The hired men used to pinch the muscles of his arms, and slap his broad back, and wink at one another and say: "There's some young chap for you! Look at those shoulders; he could carry an ass on each one. Look how he stands head and shoulders above 'Big Samson,' even! If I were Kish, there wouldn't be anything too good for a son like that."

The stripling who reads the sporting page is in almost every home. Each season brings to the front a new bunch of lads who have been bitten by the "diamond bug," or the "gridiron bug." They dream of getting a swing to their ball-delivery, or an unstopableness to their rush down the gridiron that will put them in the lime-light and on the pay-roll that runs into four or five figures. It is perfectly natural that they should want to capitalize the fine biceps, shoulders, chests, and legs that God has given them.

"Now there was a man of Benjamin, whose name was Kish . . . and he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people."

And, when any adventure of endurance and daring calls for a brawny young fellow, like a quest for asses lost in the mountains, or lost gold-mines or oil-wells, or the exploration of the gorge of the Colorado, or the surveying of a new railroad route in Alaska or the Philippines, this is the type of young man who will be called on to do the job; and if the thing is to be found, he is the boy who will find it.

I. But young Saul of America has the same lesson to learn that young Saul of Kish had—there's a throne beyond the ass herd. That is to say, athletics is not the end; it is only a means to an end. To be muscular and daring and a champion in feats of physical strength is not

enough in itself; there's a throne just beyond the asses.

To make myself perfectly plain, let me quote from Walter Camp, who is preaching what he calls "the Roosevelt creed," the creed of the chivalrous and strong—

"Make yourself strong in order to protect not only your own rights, but the rights of the weak.

"Be chivalrous, but remember that you need physical strength to make your chivalry of value to those who call for your protection.

"In order to be of real service in the world a boy should make himself physically fit—fit to work and work hard; fit to fight if necessary, and fight hard and long for his cause, for his family, for his womankind, for all who need protection, and, greatest of all, to fight to the bitter end for his country.

"Nearly thirty per cent of the American boys who were called to the colors in the World War had to be rejected for physical defects. They were boys who had not thought it worth while, had not seen that it was necessary, to make themselves physically fit. They were religious boys, too, many of them, but whose religion was not of the type indicated in the following:

"A party was crossing a Scotch lake in a storm. Two clergymen were on board the boat. Finally the storm grew so threatening that one of the women passengers asked the old captain if he did not think the clergymen would better pray. He looked the two clergymen over, and said, "The little one can pray, but the big one must take an oar."

"You have just as big a duty to your family and country in times of peace to keep fit in order that you may do your work well and make yourselves strong, efficient men, men who can take care of those dependent upon you, men who in public life are strong enough, and aggressive enough, and courageous enough, not alone to take care of their families, but of the weak, dependent, and helpless of the community."

And notice here how Walter Camp brings in the idea that beyond the lost drove of asses, the athletic stunts to be done and loving-cups and medals to be won, there are the throne and the crown. He says:

"You all know what we mean when we speak of a thoroughbred. A thoroughbred has strength

and heart and fire and courage. A thoroughbred goes till he drops. Every boy, then, should determine to be a thoroughbred, such a thoroughbred as Theodore Roosevelt was."

Another thing, a thoroughbred, whether a horse, a bull-terrier, or a great military leader like General Wood or General Pershing, is teachable; that is the difference between a "puddin' head" and a thoroughbred.

And after Saul had spent three days in vain roaming the difficult mountain trails, he decided that there must be something wrong with his thinking-powers (his legs and back were all right), and he would better get the advice of some one who could think through more clearly than he could.

Now, mind you, Saul, didn't go to a ouija board, which proves that he had some mind as well as legs and shoulders. He was not quite so great an ass as the asses he was hunting. Dr. Gregory, the head of the physiological ward of Bellevue Hospital, New York, and Dr. William J. Hickson, head of the Chicago psychopathic laboratory, have recently uttered warnings, loud and hard enough, as one newspaper said, to "split the ouija board in twain," against the use of such a dangerous expedient for learning (?) of the future. They say that the recent wave of consultation with the ouija is a most unhappy thing, and has had many unhappy results. If you are weak-minded, or prone to lean toward the mystic, keep away from the ouija." You don't know that you may be impregnated with the germ of insanity, which will be developed acutely. Far better consult a doctor, a minister, or some wise, level-headed friend.

II. Some fathers worry too late about their boys. Kish worried more about the asses until he began to fear that the boy was lost; then he began to realize that a boy is worth infinitely more than all the live stock, bank stock, and every other material thing. The trouble is that it may be too late to worry about the boy when you begin to fear that he is lost.

"One day," says E. Mitchell Hodges in *The North American*, "I was seated in my office, and a human derelict came in to see me; and, when he mentioned his name, I said, 'Lad, to see you like this, and you with such a father!' 'Well, I have often heard that he was a fine man,' the tramp answered. 'All his friends have said so. I never knew him. He was so occupied with his

business and associates that I only saw him occasionally at meals. I never knew my father.'

"That made me think, and so I am going to concentrate my mind on having my boy know me."

President Roosevelt wrote in his letters to his children, "Tonight I was preparing to dictate a message to Congress concerning the boiling caldron on the Isthmus of Panama, which has now begun to bubble over, when up came one of the ushers with a telegram from you and Ted about the football match. Instantly I bolted into the next room to read it to mother and sister, and we all cheered in unison when we came to the 'Rah! 'Rah! 'Rah! part of it.' And ten days later he wrote to the same boy: 'Archie and Quentin are really too cunning for anything. Each night I spend about three-quarters of an hour reading to them.'

III. What type of man are we exalting? In Saul, Israel rejoiced in the big, brawny, physically courageous, aggressive man. They needed most of all, they thought, a leader and king who could put up a winning fight against the Philistines. They discounted the leadership of the invisible, spiritual Jehovah; they forgot all past victories won through obedience to him and all past defeats brought on them by disobedience. Were they so much different from ourselves today?

Bergson, the French philosopher, says that "the chief effect of science has been to enlarge man's body. Telescopes and microscopes have increased the power of the eyes; telephones have stretched our hearing to three thousand miles; telegraphs have made our voices sound around the earth; locomotive and steamship lines (and he might now add airships), better than seven league boots of ancient fable, have multiplied the speed and power of our feet; the big French guns have elongated the blows of our fists from two feet to twenty-five miles. Man never had such a body since the world began. The ancient giants were nothing compared to this. But man's soul—there the failure lies. We have not grown spirits great enough to handle our greateden bodies. The splendid powers which science has furnished are still in the hands of the old sins, selfish ambition, cruelty. The innermost necessity of mankind is a spiritual life adequate to handle our new acquisitions. Some things we can do without, but one thing in the late war has grown obviously indispensable. We must have a new accession of moral vision and power, or we are utterly undone."

Six Jewels In A Crown—A Thanksgiving Talk To Boys And Girls

Graham C. Hunter.

"He crowneth thee with loving kindness and tender mercies." Psalm 103:4.

A king's son is called a prince and princes often own crowns which they wear on great occasions. In London, over the sea, in a big stone tower, there is a beautiful crown which belongs to the Prince of Wales. It is made of gold and has many beautiful stones in it. He never wears it but leaves it in a glass case for people to look at.

You may never have thought of it, but you are a King's son and you have the right to wear a crown. You belong to your own father and mother, of course, but you also belong to the

Heavenly Father and He is a king. An old song begins:

"My father is rich in houses and lands;
He holdeth the wealth of the world in his hands;
Of rubies and diamonds, of silver and gold,
His coffers are full; he has riches untold.
I'm the child of a King, the child of a King."
Through Jesus, my Saviour, I'm the child of a King."

Since you are the child of a king you have the right to wear a crown.

Let us play a game for Thanksgiving Day and pretend that you have a crown to wear. A crown

is made of gold with jewels in it. Love is better than gold and we can pretend that the love of the Heavenly Father for you is the gold of your crown. Even when you are asleep the Heavenly Father is loving you all the time. When you get up in the morning and play or go to school, He is loving you although you cannot see Him. The Bible gives us a Thanksgiving Day verse to remember, "He crowneth thee with loving kindness and tender mercies." That means that when the Heavenly Father loves you, it is like putting a crown on your head.

A crown has precious stones in it and so has yours. One precious stone in your crown is an emerald. With its rich, dark green it is one of the most costly stones and this year hundreds of emeralds are being sold at high prices. Emeralds are the color of the grass when the life came back to it last spring. The Heavenly Father has given you something more precious than an emerald and that is your life. He has given you your body and your mind. He has sent you to earth, you may be sure, for a purpose, to obey Him and do His will. Let us thank Him for our bodies, that we are alive.

The second stone is a pearl. The pearl is creamy, white and lovely. It stands for innocence. The Lord God when He made you, made you pure and innocent. When the Lord Jesus was here among men he took a little child in his arms, so pure and innocent, and said that he wanted everyone on earth to be like that. That is the pearl of your crown. There are things that pry pearls out of crowns—bad temper, lies, bad words, cross thoughts. Keep your pearl clean and bright and shining.

The third stone is a blue stone, a sapphire. The sapphire comes from the mines of Ceylon and its dark blue like the sky at night, sometimes flashes as if a star were shut up inside it. Blue makes one think of loyalty. We call a loyal person "true blue." You can think of the loyalty of the people of America as a beautiful blue sapphire in your crown. It is a wonderful thing to live in a loyal land where people obey the laws. I heard a man in Turkey tell how the government cheated the people and how everybody hated it. The Lord put you in this rich country for a purpose, to keep it free from ignorance and badness and to help all the world to be happy.

The fourth stone, the topaz, is yellow like the sunshine and stands for one's friends. We can all be thankful for our friends. To have them is better than any topaz that ever was found in a mine.

A ruby is the fifth. It flashes like a drop of blood with a sunbeam inside it and it suggests sacrifice. Some people like rubies best of all. When King Solomon wanted to say that wisdom was one of the best things in the world, he said, "It is more precious than rubies." Since it is the color of blood it makes us think of the sacrifices which the soldiers made in the war. They gave their lives—their bodies, that is,—that the world might be free. Other people gave their time, others, at home, gave away great parts of their money to help the suffering people of other parts of the world. Sometimes people nowadays forget that much of the rest of the world is starving, cold and poor. If anyone has forgotten, he had better be careful, or he will lose the ruby from his crown.

The most precious gift of all is a clear conscience, and to have that is to possess a diamond. A good man who lived years ago was called John Newton. He said that he felt like a prince because God had given him a clear conscience. These were his words, "The Lord supplies all my wants, and I live under his protection. My enemies see his royal arms over the door, and do not enter." He meant that temptation no longer troubled him because he obeyed God. If we obey God we will keep our consciences clear.

When a soldier has his uniform on he is likely to walk more erectly. Since you are a prince and own a crown, you must act like the son, or the daughter of the Great King.

(Objects to be shown are an emerald, a pearl, a sapphire, a topaz, a ruby and a diamond, which a jeweler may be willing to lend. Or, have a crown drawn on a blackboard and jewels put in with colored chalk as the talk progresses.)

First Thanksgiving Song.

The first Thanksgiving song in the Bible is the song of Moses at the Red Sea (Exod. 15). People sing when they are delivered. Belgium can sing today as she could not sing while the heel of the German soldier was on her neck. So Moses and Miriam sang when their enemies were discomfited and they were free for evermore.

Thanksgiving, however, need not always be the rebound of the soul when the pressure of suffering is removed; it may be the result of quiet meditation. Thus it was with the writer of Psalm 103: "Bless the Lord, O my soul, and all that is within me, bless his holy name." The memory of God's manifold mercies, the thought of his tender love, the delight of his fellowship, often burst out into song or prayer or praise. Psalm 103 so truly expresses the feelings of all those that stop to think of the mercies of God that it has become a thanksgiving classic. It is a poem for all time.

Gratitude in Service.

See the king in search of a humble lad, lame in both feet. Now he has found him. He brings him into the royal palace, gives him a seat at the king's own table, endows him with an estate of his own, with trustees to care for the property and servants to attend to the cripple's needs. That was King David showing gratitude to Jonathan by caring for his invalid son, Mephibosheth. So methinks God would have us manifest our gratitude to him by our attention to his people's needs. We can translate our thankfulness into acts by ministering unto his creatures, however humble or obscure. "Inasmuch as ye have done it unto one of the least of these, my brethren ye have done it unto me." Thanksgiving may drop from our hands as well as our lips. We may manifest our gratefulness in a manner as acceptable to God by carrying food to the hungry, ministering to the sick, comforting the sorrowing and cheering the despondent, as by singing psalms in the great congregation.

The man who used to spend all his time in perfecting perpetual motion has a new diversion; he's trying to cross airplanes so they'll lay eggs.

PREACHERS FORUM

PRESIDENTIAL CANDIDATES

From the replies received in response to our request in the Preachers' Forum in October, discussing the Presidential candidates, we print two, the others being three or four times as long as prescribed. These two, however, cover the points raised in the others, and discuss them more effectively.

September 30, 1920.

Mr. F. M. Barton,
Cleveland, Ohio.

Dear Sir:—I have just read your notes in The Expositor anent Cox and Harding as to their relation to prohibition. I have almost always agreed with you on public questions, but find it a little difficult to do so on this one.

The statement made by Mr. Christian, secretary to Harding, that he (Harding) was a stockholder in a brewery, and the fact that this statement was to be a sort of an apology for the candidate, puts him in a bad light. Did not Harding speak against prohibition in the Senate, then vote for it? The attitude of Harding toward the Volstead act will depend absolutely on what the coterie of senators who nominated him tell him to do. If Harding had a mind of his own, and could announce a policy and stick to it, it would be different. His last break was when he said he had no policy as to the League of Nations, yet he has announced at least half a dozen before this.

This much we can say, that we may be just. Cox did enforce the law against the saloons in Ohio. And three days ago he announced he would stand by the Volstead act.

I was born within six miles of Cleveland, in 1856, and have lived in the West and South the major part of my life. I tell you plainly that it makes me sick to see so many would-be prohibitionists from the North, declaring their hatred of the business, yet when the time comes they go to the polls and vote the Republican ticket from top to bottom. They will knife a clean and Christian Democrat in the interest of a liquor-inclined Republican, and the great majority of them do it. Gladly would I vote for Coolidge were he to head the ticket, but Harding is too much of a "me-too" sort of man. I will not vote for Lodge, and to vote for Harding as to vote for Lodge. The American people need a MAN for president, not a lackey-boy for a small group of Senators. The Constitution makes him PRESIDENT, and he should fill that office so full of true manhood that Senators will find no room to crowd him out.

Respectfully,
W. J. Carpenter.

Discussing Mr. Carpenter's letter—Harding objected to the form of some temperance legislation, and as you say he voted for prohibition.

1. He voted to submit the prohibition amendment to the Constitution.
2. He voted for war-time prohibition.
3. He voted to pass the Volstead Act over the veto of President Wilson.

Cox, as governor of Ohio, used his influence against the Crabbe Act for prohibition enforcement in Ohio. Cox will be loyal to those interests that nominated him. And two outstanding figures in his nomination are Tammany and the Indiana gambler. A friend who has known Cox all his life says in a letter to me that Cox is uncurably selfish and will build a political machine greater than Tammany. This friend also says: "Cox is so wet in his sentiments that I fear he cannot be wrung dry." Cox enforced the law against Sunday saloons, and deserves all credit for that. Am glad you show your spirit of fairness by saying that you would vote for Coolidge. It certainly will be an advantage to have a man presiding over the Senate who is as strong a character as the President, if not more so.

If I thought Lodge would defeat the purposes of Harding as much as he has defeated the purposes of Wilson I would vote for Watkins.

Well, you certainly ought to be pleased with Wilson, for he certainly tried to fill the office of President so full that he crowded the senators out, or tried to. But kings are out of fashion, and your party refused rightly to nominate the Crown Prince.

F. M. Barton, Cleveland, Ohio.

Dear Sir:—I eagerly read, as soon as I discovered it, upon the arrival of the October Expositor, the comments concerning the two Presidential candidates. Like thousands of other preachers, I am interested in the current issue of the day as they may be related to the home, school and church.

Perhaps I will only be able to criticize some of the statements made in "The Preachers' Forum" as they appeared on page 43 of the current issue of your valuable magazine.

You call to mind I presume the story of all the animals meeting to choose a king. Some wanted the lion because he could roar so loud; others wanted the elephant, because of his great strength; while others favored the fox because of his wisdom and sagacity. When the votes were counted the squirrel and the chipmunk had received a majority of the votes. A number of the animals went away muttering, and saying that they did not get the ones they really wanted. So with Harding and Cox. The people did not get the men they really wanted.

It seems to me that it isn't a question of what Wilson did or did not do. He isn't running for President. If we mean to infer that Cox, if elected, would follow in the footsteps of Wilson as regards prohibition, I think we are mistaken. I do not agree with Mr. Cox that the liquor question is as dead as slavery, but we do know that it is a part of the constitution. An anti-saloon league speaker of this state, speaking from my pulpit a few days ago, said that "We are not so much interested in who is elected President, as we are in who goes to Congress." Cox's record in regard to law enforcement is A1. "Cox's Position on Alcohol as Gleaned from Newspapers" is hardly fair, when you only quote from two, namely, the "Plain Dealer" and "The Commoner." Why did W. J. Bryan refuse the nomination of the prohibition party?

Here is really what I want to say. What is the position of the Expositor in regard to the League of Nations? If one votes for Harding he votes against the League. Vote for Cox and you vote for that which every church board or council in the U. S. of any consequence has declared for. Preachers are timid in expressing their views on this great movement to attain peace, for fear they will be accused of "playing politics." It is primarily a moral question. Made a political one because certain politicians maneuvered it that way. It is consistent with the teachings of Jesus Christ. Some of the leaders of the Inter-Church sent out invitations to "select ministers," asking them to join a pilgrimage to Marion, Ohio. What the Inter-Church or "League of Churches" hoped to accomplish in the movement to aid Christianity, the League of Nations hopes to do for the world. I beg to remain,

Cordially yours,
J. Denver Driskill,
Garrett, Ind.

Concerning Pastor Driskill's comment, I would say that he has a splendid illustration and uses it to advantage.

You say that we are mistaken if we think Cox will follow in Wilson's footsteps on the liquor question. You are right. Cox is no pussy-footer, and if he shows his appreciation of the wet interests who nominated him, he will take three steps to Wilson's one. And if Wilson starting from Princeton tried to pull the spigot for the soldiers returning from overseas, what will Cox, starting from the Cincinnati Enquirer and manager of Paul Sarg's political interests, do with the bung.

You say I am unfair to Cox by quoting his wet record from only two papers, the Plain Dealer and The Commoner. The Plain Dealer is the leading Democratic paper of Northern Ohio. I quoted from it in order to be perfectly fair. I quoted from The Commoner because Bryan was in the middle of the convention and was in position to know that the wet interests nominated Cox. You ask why Bryan refused the nomination of the Prohibition party. This is only a fancy, but it might be that he wanted the Democratic party to be in position to nominate a dry man for president in 1924.

Concerning the League of Nations, will say that I am, of course, in favor of the purpose of the League, righteousness and peace in all the world.

The League of Wilson will not do that, and Wilson is not sincere when he howls over Russia and says this would not have happened if the Senate had put the rubber stamp on his League, or signed on the dotted line with the fountain pen he handed the Senate.

Wilson had his chance for 30 days to have headed off Lenine and Trotzky, and to have extended a hand to the only government in Russia that showed any strength. But he was so afraid of treading on the toes of the liberal interests that he dallied and straddled until the chance was gone. Wilson's interest in Wilson's League was political, as was the opposition of the Republican Senators.

What do I hope from the Republican party in the matter of righteousness and peace with other nations?

Well, I hope from past performances instead of future promises. I hope that they will do as much for Armenia as they did for Cuba and the Philippines. What about Ireland? I'm Irish-Scotch and I do not discuss questions in The Expositor as to which I have doubts about my ability to be fair. Signers of the Interchurch Steel Strike report may save their jeers and their bricks.

P. S. Concerning Harding being moved or controlled by the Senate is something to be determined, as is Cox's known inclination to keep his ear to the ground, and to be swayed by popular public opinion. Cox will stand for law enforcement when the majority wants it. Cox threw out an anchor to the windward (the wets) in deploring that prohibition was endorsed when the soldiers were in France, while he knew that the legislation was accomplished by the Senate and House and by representatives elected by these men before they went to France. Harding may not be as strong as we would like, but Cox is crafty and a politician. With all his faults, he would be, if elected, a much better president than Wilson. But while we are glad to have these letters, we still think that the interests of the Kingdom would be best served by the election of Harding and Coolidge.

Sincerely,

F. M. Barton.

FACTS AS TO MRS. HARDING'S DIVORCE.

Not Married Until Six Years After Death of Divorced Husband.

Cox Married While First Wife Was Living, She Marrying Later.

Rev. R. R. Schreiber,
Glasgow, Mo.

October 7, 1920.

Dear Sir:

Yours of October 2nd concerning Mrs. Harding having been divorced.

The facts are these: When Florence Kling married Publisher Harding, her first husband had been dead for six years. She was divorced from her first husband because of intemperance, and given her maiden name. Her first husband died shortly after the divorce, and six years after his death she married Harding. Florence Kling remained single until six years after death had parted her from her first husband.

Cox married the second time five years after he was divorced. His wife was still living and unmarried at the time. Since then Cox's wife has married. The divorce was granted to Mrs. Cox.

Sincerely,

F. M. Barton.

Facts as to Harding's Brewery Stock.

October 7, 1920.

Rev. W. J. Carpenter,
First M. E. Church,
St. Petersburg, Fla.

Dear Sir:

Am enclosing clipping from The Expositor answering your question concerning Harding and Cox.

The information concerning Harding's three shares of brewery stock, I have secured this morning. Some 30 years ago some local Marion men organized a company to start a brewery. The stock subscription paper was taken by a

committee to merchants and others, and very few were allowed to escape. Harding couldn't afford to buy stock or anything else, but he had to come across for three shares, and a promise to pay \$300. This \$300 he lost, as the company failed. Harding's paper fought the saloon interests in Marion, and Harding voted to submit the Prohibition amendment to the states, and he voted for the Volstead enforcement act.

From 1916 to 1920 Harding voted 10 times in favor of Prohibition measures.

Here is something worth considering.

You charge Harding with being dominated by special interests and Wall Street. Harding is a man of very modest means, as is Coolidge.

Friends of special interests and Wall Street aren't allowed to have modest means.

The publishing business, in which Cox and Harding were both engaged, is not a money-making business. Cox while serving the public has found time or exercised his shrewdness to amass a fortune, said to be upwards of a million. If it is true that where your treasure is, there will be your heart, then Cox's heart will be with the money-makers, though his head and hand may be with the workers.

Sincerely,

F. M. Barton.

Divorces and the President.

Whom one votes for in a great national election cannot be determined by any single consideration—too many issues cross and crisscross in the great American puzzle snarl of politics to permit anybody to say that all good men will be guided in their judgment by any one line of public or personal consideration. Christian citizens of equal conscientiousness will divide to different parties with equal assurance on each side that they are voting for the best interests of the nation. The Continent does not feel that it violates its proper non-partisanship by saying that the upright and social-minded citizen who is inclined on other grounds to support Governor Cox of Ohio for the presidency will not do justice to all his obligations as an American until he has thoroughly considered what will be the effect on national thought and life of making a man President of the United States who has not held to the old-time home ideals of the American masses.

Every sober-minded person in this country knows that the divorce evil has today become a serious national disease—a disease affecting not only an appalling multitude of broken families but many other households as well where there has worked into the fibre of domestic life a low and careless estimate of a relation that should be both sacred and chivalrous. Undeniably, American sentiment in regard to the sanctity of married life is running down. Will it sink lower still if a divorced man is sent to the White House to be for four years the chief and typical American? The Continent will not by any means assert that this question must stop a Christian from voting for Mr. Cox. But it is a question to which honest conscience demands an answer before a Christian voter casts such a vote.—The Continent.

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News.

The Union Theological Seminary announces the organization of a Department of Home Service with a view to meeting the growing demand for Christian workers trained for special types of work.

The aim of the Department is two-fold:

1. To acquaint the student body of the Seminary with modern movements in the fields of industrial relationships and interdenominational cooperation, so that as pastors they may appreciate the problems involved in these fields and where possible cooperate intelligently with efforts to deal constructively with them.

2. To give special training to those who expect to enter any of these fields, and to provide opportunity for advanced instruction and practical experience for graduate students and those who have already done exceptional work in active service and desire to fit themselves for larger usefulness.

Instruction will be provided in such branches as the following: Home Missions, Social Service, Interdenominational Movements, Religious Research and Publicity, and the opportunity offered by the Chaplaincy of the Army and Navy. Students must be graduates of accepted colleges.

Information concerning requirements for admission, tuition fees, rooms, scholarships, and opportunities for self support will be found in the Annual Catalogue which will be sent on application to the Rev. Charles R. Gillett, D. D., Dean of Students.

—When big financial interests withdrew support from the Philadelphia Rapid Transit Company because Mr. Mitten, the manager, would not consent to advance fares, the 11,000 employees of the company offered him a million dollars from their savings to keep the company going on his policy. The people who say that there is no possibility of anything but conflict between employers and employees have to ignore a lot of evidence to maintain their proposition.

A marked increase in attendance of men at the New York public library and its branches since the first of the year is noted by the library officials. They ascribe the fact largely to prohibition. Thousands of men, say these officials, are now reconciled to the new order of "sobriety." Singularly enough, these officials report that the "newcomers" have, almost to a unit, expressed a desire for literature dealing in philosophical subjects.—Cleveland Plain Dealer.

"Our company will be mighty glad to get some of these young men when they are discharged from the army," remarked an officer of the Schultz Baking Company of Chicago a few days ago, when he was inspecting the army schools at Camp Grant, Ill., and had just been looking over the school for bakers and cooks, with a party of Chicago business men who were guests of the recruiting officers of the camp.

Not long afterwards Sergeant Richard C. Ivo, who was taking the course, was about to be discharged, and the Schultz Baking Co. employed him as instructor in their bread-making department at a salary of \$3,000 a year.

For young foreigners who do not speak English and illiterates who desire education, classes in elementary English and other grammar school subjects are now organized. The new schools are at Camp Jackson, S. C., Camp Pike, Ark., Camp Grant, Ill., Camp Travis, Tex., and Camp Lewis, Wash.

An astounding percentage of the men in our great Army of more than 3,500,000 in the World War were illiterates, and it was necessary to give technical training to 1,250,000. In fact, educated men were so scarce that many regiments at the front were badly handicapped because their best men were taken out for other duty requiring men of capacity and intelligence.

At Camp Dix, 1,800 illiterates are being trained intensively for three months in English, military practices, and in subjects that make for good citizenship.

"One of the chief duties of the new corps of chaplains in the army is to give sympathetic aid to the foreign born and to those who may not be able to protect their own interests," says Adjutant General Harris. "No more valuable service can be rendered to the country than to bring the young foreigner into the army in the right mental attitude and to send him back to civilian life with an ambition to serve his new country there as well."

During the session of the Philadelphia Vacation Bible Schools, there were distributed 125 copies of the Gospel of St. John. Forty-seven pupils who read the gospel were given a copy of the book of The Acts.

Twenty-five of those who read the book of The Acts were publicly presented a copy of an illustrated New Testament.

The following inscription was found on a Chaldean tablet in the Mosque of St. Sophia, Constantinople. It was written 200 years before Abraham, but it sounds like the comment of some Twentieth Century calamity-howler. People are pretty much the same in all ages when they read the signs of the time.

"The times in which we live are decadent. It is evident we are approaching the end of the age. Every one has disregarded the law. Children no longer obey their parents. Everyone is eager to write a book."—Empire State S. S. Leader.

In 1866 the Negroes of the country North and South owned 12000 houses, operated 20,000 farms, conducted 2,100 businesses and had \$20,000,000 of accumulated wealth. Fifty years later the number of homes owned had increased to 600,000, one out of every four, the operated farms to 981,000, the number of businesses to 45,000, and the accumulated wealth to \$1,100,000,000. In 1867, 400 Negroes were engaged in about forty lines of business; in 1917 they were engaged in 20 lines and had \$50,000,000 invested. Today there are seventy or more safe and sound banks in the hands of capable Negro financiers. Already members of the race have received grants for a thousand patents. In 1866 the valuation of property used for higher education was \$60,000; in 1916 it was \$21,500,000. For the same dates the valuation of church property increased from \$1,500,000 to \$76,000,000.—Zion's Herald.

Beware of Caravan Carnivals.

A new business of evil has sprung up in this country in the last few years against which Christian people in all states must be alert—which will require, if it grows much more, a definite organized Christian opposition. It is the business of conducting "carnivals," especially in large villages and small cities, which is being promoted all over the country by corporations that transport an aggregation of sideshows from town to town much in the manner of the old-time circus. They differ from the circus, however, in seeking the patronage of some local club or lodge in every town, and they differ also in being outright and shameless purveyors of immorality. The very object in view of securing the local patronage of some social organization is to secure through its influence immunity for the violation of law, for apparently without exception these enterprises set up wherever they go unabashed allurements to both gambling and vice. Rev. O. R. Miller, head of the New York Civic League, points out that frightful results have ensued in many towns for a week of such carnival revelry. He declares that the companies which allege they are giving only clean shows are no more to be trusted than those that make a boast of their uncleanness. Mr. Miller's emphatic pronouncement is: "There

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are no clean carnivals." And he has been looking into the subject with enough diligent attention to know.—The Continent.

* * *
There are slightly more than 450,000 Mormons in the United States at the present time. Two hundred and eighty-six thousand of these are in Utah, 75,000 in Idaho, 15,000 in Arizona, 10,000 in Wyoming, and not over 5,000 in any other state. They control absolutely the state of Utah. They control, by balance of power, the state of Idaho; they control one county in Nevada and two in Wyoming; they are influential in two counties in Oregon, two in Arizona and one in Wyoming.—E. L. Mills.

* * *
The Meadville Theological Seminary is to have a building at the University of Chicago and eventually a large part of the instructional work of that institution will be done in Chicago. This Unitarian organization has long been known for the volume of its endowments and the scarcity of its students. It is thought that a location near a great university may remedy this situation.—Christian Century.

* * *
Brighton, England, is the city which gave to the world two great preachers, F. W. Robertson and R. J. Campbell. In the Congregational Church, where Mr. Campbell once ministered, a unique financial system is in operation. In Campbell's day the minister would have no remuneration save one-fourth of the plate offerings, and one whole offering every three months. The church had been struggling with its finance and this arrangement seemed very generous on the part of the minister, and was accepted. Mr. Campbell did not suffer by it, and it is being continued under the ministry of Rev. Rhonda Williams, who as a preacher is worthy of the best Brighton traditions.—Christian Century.

* * *
The Rev. Manuel Grant Hutchinson is a Methodist Episcopal preacher in West Virginia, who has persuaded fifty-two men to enter the ministry. He did not obtain his candidates for the ministry by broadcast appeals in his many successful revival services. When he discovered a young man who had talent he went right after him and hung on his trail perhaps for months. He made long journeys just to visit the prospect.

Perhaps the young man was not even a member of a church. It made no difference. Hutchinson would convert him first and lead him to consecrate his life to Christ afterward.

Methodism and Catholicism.

The Presbyterian Standard compares the Methodists and Roman Catholics from government statistics:

Whereas, the Roman Catholics report 10,460 churches, the Methodists report 67,493. The Roman Catholics report 20,588 ministers, the Methodists 46,364. The Roman Catholics report 12,800 Sunday Schools, the Methodists 69,078. The Roman Catholics report 1,932,206 Sunday School members, the Methodists 7,287,381. Only in two items does the Roman Catholic Church surpass the Methodists; it reports a slightly larger expenditure of money, and a much larger church membership. It is this latter item that is significant. While the Methodist Church reports 7,867,863, the Roman Catholic Church reports 17,549,324.

Notice that notwithstanding the Methodist Church has more than six times as many churches, more than twice as many ministers, more than five times as many Sunday Schools, and nearly four times as many Sunday School pupils, the Roman Catholic Church reports more than twice as many church members. Is it not probable that the statistics are misleading? Is it not probable that while all the other statistical estimates for the two churches are made on a common basis, the estimates of church membership are made on different bases? This is not only probable, it is known to be the case. The Methodist Church counts only communicants; the Catholic Church counts all who have been baptized. No child is ever born into a Catholic family that is not baptized, for the reason that it is Roman Catholic doctrine that baptism is absolutely essential to salvation. If baptism were as rigidly administered in Methodist families, and if this sacrament were made the basis

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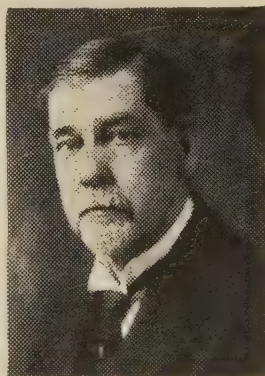
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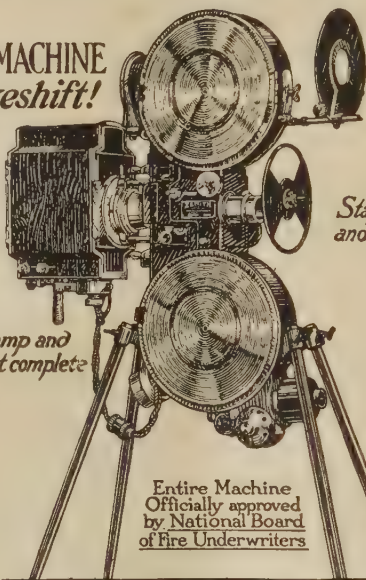
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of estimating members, there is little ground to doubt that the Methodists would outnumber the Roman Catholics in membership. They would hardly need more than six times as many church buildings if their roll of communicants were not larger.

Testament Remedy for Radicalism.

The business men's council of the Pocket Testament League has distributed over 75,000 New Testaments to men in industrial plants within the last eight months. At a meeting held this week in the Victor Talking Machine shops 194 men signed cards signifying their intention to accept Christ. Foreigners especially are anxious to secure copies of the Testament in their own language. Many of the business men are Presbyterian elders who are interested in this work of making Christian Americans of these men who come to us from other lands. A workman at a recent shop meeting held up his Testament and shouted, "Boys, this is what kills bolshevism."—Continent.

GENERAL

The Testimony of Cost

Jesus said that if he were lifted up from the earth, dying on the cross, he would draw all men unto him. Everywhere all kinds of men would feel the drawing of that spirit. Accepting heavy cost is weighty testimony. Men who are smug and comfortable are not forceful in argument. The woes of the world do not rest heavily on them and they cannot prove that they are deeply concerned for their relief.

The church can be in no more serious danger than from ease. Becoming rich and having need of nothing has spoiled more than one church. When the pope cannot say, "Silver and gold have I none," he also cannot say, "Rise up and walk." Sometimes a struggling church heroically secures a fine and worthy building for worship, only to find dissatisfaction creeping in and the old deep spirit of devotion and fellowship dying out. The trouble is not with having the better house of worship but with finding no element of cost to replace the lost element of struggle for that house. The same smugness of ease is what ails comfortable congregations who complain of being annoyed by so many appeals for help. Why should they be disturbed? "I go to church to find peace and quiet in the gospel of Christ and the minister deepens my unrest by stories of need and missionary appeals," writes a man to the daily paper. He does not like it.

Feelings of this sort are largely a matter of one's faith and how seriously one takes it. Agnosticism can be very comfortable; materialism can be; fatalism can be; Christianity cannot be. Not that Christian unrest is fretfulness and chafing. It lies much deeper than that. The cause of it consists in the impact of Christian ideals upon facts of life that will not yield to ideals. Religion can find rest in the world only by losing its ideals or by refusing to face the facts. Both schemes are in operation today. To hold Christian ideals for humanity and to know the current facts is to invite restlessness. To be smug in a needy world is to lack faith or to be disloyal to it.

When the world condemns the church for lack of earnestness, it behaves the church to see if the charge may be true. If the claims of religion have any validity at all, they have all validity and demand deep devotion. Faith is a battle charge or it is nothing. The figure of the soldier has some undesirable elements, no doubt, but his self-forgetfulness and daring are not undesirable.

When men pretend to believe some august realities and then act as though they were negligible, even the most cynical can be excused for letting the supposed realities go unnoticed.—The Continent.

America One Big Chocolate Factory.

An American, recently traveling through Lithuania, saw a ragged boy in the street and asked, "Do you know anything about America?" In a flash the young Lithuanian's face was all alight. He drew himself up and stood at attention, as he had seen the Americans in khaki do. The words fairly tumbled over each other as he replied:

"America! He would be a dumb fellow who did not know America in my country. Why, every child in Lithuania knows America to be one big chocolate factory, just miles and miles

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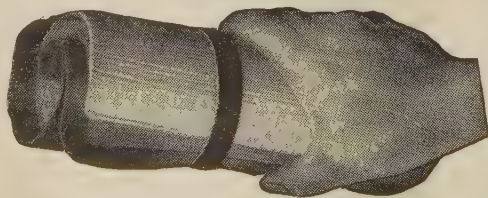
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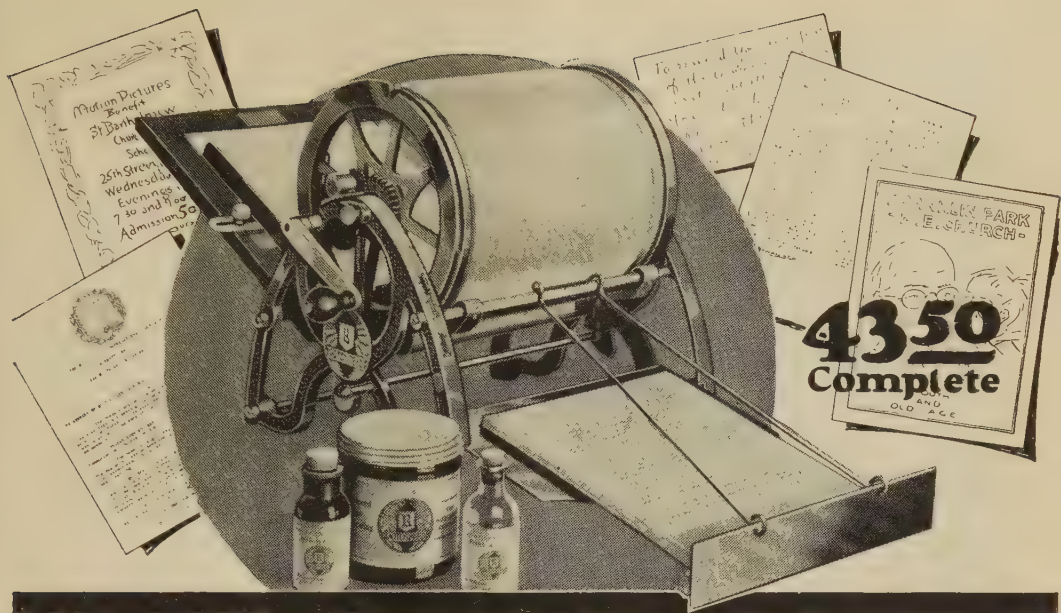
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See Review—Expositor, Oct. 1918, page 36

of chocolate factory. America is a kind country, and she loves boys and girls. She sends Junior Red Cross men all over the world to distribute her sweets among the children. The men wear brown uniforms instead of the bright colored clothes of our people." In a mysterious tone he added: "In their uniforms are magic pockets. An American man puts his hands in them and out come pieces of sweet chocolate laden with the meats of nuts."

Then, with the salute he had picked up along with his knowledge of America, he was off whistling cheerily down the street.

Aids to Success in Public Speaking.

The following suggestions, which William Ewart Gladstone made in answer to a request for "any hints that might be useful to a public speaker," are well worth considering by all "platform" aspirants. It was attention to these rules which in no small degree accounted for Gladstone's own power in "swaying audiences."

1. Study plainness of language, always preferring the simpler word.
2. Shortness of sentences.
3. Distinctness of articulation.
4. Test and question your own arguments before hand, not waiting for critic or opponent.
5. Seek a thorough digestion of, and familiarity with, your subject, and rely mainly on these to prompt the proper words.
6. Remember that if you are to sway an audience, you must besides thinking out your matter, watch it all along.—Selected.

The outlook for the public school seems to be improving. The freshman class of the Cleveland Normal School was organized yesterday with more than 100 girls from twenty high schools in the city matriculating. Members of the faculty said the class was the largest in the history of the institution.

Common Honesty.

The loss in securities in the Morgan & Co. banking house, due to the explosion, proved to be almost negligible. Between \$300,000 and \$400,000 was missing immediately after the explosion. Most of that was returned before night-fall, and by tonight there remained unaccounted for only about \$20,000 worth.

This much probably was destroyed and eventually will be replaced. Throughout the district there were many expressions of slightly astonished admiration for the honesty of the ordinary citizen.

One after another men and women and youngsters drifted in with precious bundles picked up in the street.—Plain Dealer.

A certain brand of cigarettes is advertised in every city and town in Japan. It is the most popular brand of cigarettes in the country, not because of its superior quality but because it is backed by American capital which has brought it to the attention of the smoking public by prodigious advertising. A Japanese Christian statesman, pointing one day to this advertisement, remarked: "If America would put as much capital into the advertising of Christianity as they put into the advertising of that cigarette they would have the gospel of Jesus Christ in every hamlet of this Empire within five years."

Hundreds of Belgian children owe their lives to the Junior Red Cross School Colony at Roulers and to the chain of 40 school lunch rooms that were operated all last summer as a part of the work of the Juniors in Europe. Nearly 6,000 children were fed daily for many months.

Some decades ago a boy, named George Bickley, was adopted by a well-to-do citizen. The boy in his teens was attracted by the goodfellowship of the Methodist folk at Saint James Church, Olney, and began to frequent their meetings. This was not to the taste of his foster-father, who before long threatened to disinherit the lad unless he broke off the bad habit of consorting with such people. The youth came home from meeting late one night to find the door locked in his face and the old man at the window, bidding him shift for himself. Methodist friends proved to be friends in need and the boy was not long without a home and work. He joined the Methodists, married, was prosper-

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The Ministers Protective Society, Meadville, Pa., will pay ordained ministers, licentiates, seminary students for the ministry and general secretaries of the Y. M. C. A. \$2,200 for accidental death; \$2,200 for loss of both eyes, both hands or both feet; \$1,000 for loss of one eye, one hand or one foot; \$2,000 for permanent total disability; \$100 for death from natural causes; \$10 per week for sickness; and an annuity of \$200 per year for life after the age of sixty-six and a few years' membership.

The Ministers Protective Society is an inter-

denominational fraternal society of clergymen for beneficial and protective purposes. It is under ministerial and incorporated management. Any member of the Society is eligible to election on the board of directors.

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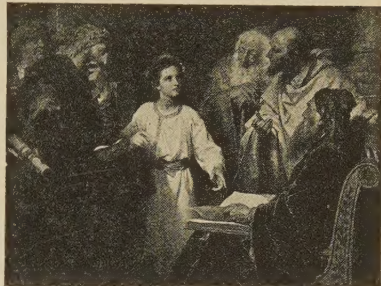
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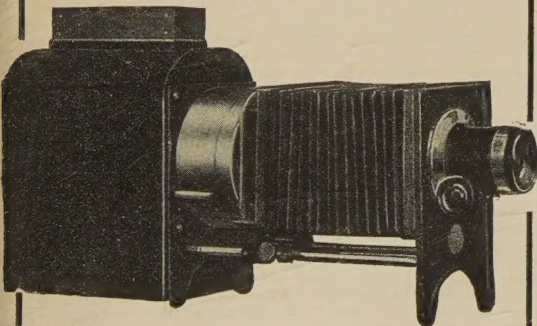
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ous in business and lived to see grandchildren all Methodists and an unusual number of them local or traveling preachers.

These grandchildren recall the birthdays, when the clan gathered about their grandparents' table and the old gentleman and his wife stepped to one side of the room and Grandfather Bickley declared, "As for me and my wife, we will serve the Lord," and asked the others to join them.

Two grandsons of this man were elected Bishops of the Methodist Episcopal Church the other day at Des Moines—George H. Bickley, of Philadelphia, and Charles Wesley Burns, of Minneapolis—and George Bickley Burns, another grandson of the lad who hazarded his fortune to consort with the despised Methodists, was a delegate in the Conference and voted for his cousin and his brother.

The decision of the Wesleyan Conference that all ordained ministers of the denomination should receive a minimum stipend of £280 a year makes the Wesleyan ministry the best-paid ministry in the world. For, in addition to the stipend all the ministers live in furnished houses, with rates and taxes paid, together with an allowance of fifteen guineas every year for each child under sixteen. In some circuits the gas and water bills are paid, and in all circuits a breakage allowance is made to make good the losses in crockery, etc. There are none of those glaring anomalies found in the Congregational and Baptist denominations—and in the Church of England, too, alas!—where one man will receive anywhere from 500 to 1,000 pounds a year while his neighbor in the next parish will get considerably less than a roadman. All Methodist ministers receive practically an equal stipend; the two best paid men are the two missionary secretaries, who receive £400 each.—London Morning Post.

THE BOOK SHELF.

(Continued from page 178)

a firm believer in the peculiar value of American institutions, and wishes to preserve them inviolate, not only for our own good, but also for the good of the world. He analyzes the grounds of the opposition in the Senate to the treaty, and sympathizes with the opposition. He is a strict constitutionalist. The way out, he thinks, is to "Americanize" the treaty. Dr. Hill wields a vigorous and trenchant pen, and speaks for a large class of thoughtful American citizens.

The Prime Minister, by Harold Spender. 388 pp. Doran, New York. David Lloyd George is a figure of very great interest and importance on the world stage, and therefore this intimate and authoritative "Life" of the Prime Minister will be of unique interest to the multitude of his admirers and very likely also to his numerous political opponents. It tells the story of his rise from obscurity to world fame as the leader of the British people in the great World War. Mr. Spender gives us the inside story of war councils and Lloyd George's attitude to the war. He presents Lloyd George from the viewpoint of an ardent friend and admirer, certainly, but it must be said, fairly authoritatively. This is an important book, and will be widely read, as it tells the life story of a great man of our time.

A History of Latin America, by William Warren Sweet. 290 pp. The Abingdon Press, New York. Dr. Sweet, who is a professor of history in DePauw University, has here given us a long-needed and timely book on Latin America. He covers not only the past history but also the present condition of these States, and tells us the things we wish to know. He is an accurate historian, writes in an interesting way, and has kept in mind the student as well as the general reader.

China: An Interpretation, by J. W. Bashford. 668 pp. The Abingdon Press, New York. This is the fourth edition, enlarged and revised, of Bishop Bashford's great book on China. The bishop wrote from the standpoint of twelve

years' residence in China. The book embodies scholarly research and a sympathetic understanding of Chinese life. It outlines the origin, history, literature, political life and religions of the Chinese. It treats of the relationship between China and Japan, and between China and the rest of the world-powers. He describes the Chinese Republic; in short, this brilliantly written and authoritative work finely interprets the great Chinese people.

The Irish Case, Before the Court of Public Opinion, by P. Whitwell Wilson. 160 pp. Revell, New York. There are few questions relating to foreign politics, about which we get so much heat and so little light, as the Irish Question. Mr. Wilson does us a great service by giving in this book the facts of the case, Ireland's genuine grievances and England's sincere attempts to remove them. The arguments against complete independence are fairly stated. The Home Rule Bill is discussed. If you want facts about the Irish situation, read this book.

Mind-Energy, by Henri Bergson. 255 pp. Henry Holt & Co., New York. A series of related articles dealing with such themes as Life and Consciousness, The Soul and the Body, Dreams, Intellectual Effort, Brain and Thought, etc., chosen by M. Bergson "with the view of illustrating his concept that reality is fundamentally a spiritual activity." Bergson is regarded by scholars as a brilliant and original thinker. His writings wonderfully reinforce the Christian conception of the fundamentally spiritual character of Life and the Universe.

In the Days of the Pilgrim Fathers, by Mary Caroline Crawford. 331 pp. Illustrated. Little Brown & Co., Boston. Miss Crawford is an authority in the field of early New England history. She has here given us a volume of rare human interest, and has made real and graphic to us the life of the Plymouth Colony. Her characters live before us, not only in their greatness in founding a free church in a free state, but as human beings with the ordinary limitations of humanity. For a graphic, detailed and human interest story of the Pilgrim Fathers, this book is unsurpassed.

What to See in America, by Clifton Johnson. 541 pp. 500 illustrations. Macmillan, New York. The author takes us on a tour to every State in the Union, and tells us of a multitude of places, interesting for their history, their literary associations, their legends, their industries or their natural scenery. If you wish to "see America first"—and you ought to—this fascinating book will tell you what to see.

Jungle Peace, by William Beebe. 297 pp. Illustrated. Henry Holt & Co., New York. This is a book of rare charm and distinction—a book for the nature-lover, for those who like tales of adventure, and a book for all who admire distinction of literary expression. Mr. Beebe is a naturalist of wide reputation; he describes vividly the life of jungle and swamp and seas and mountains in distant and strange regions; and he writes entrancingly.

Stories for Talks to Boys, by F. H. Cheley. 347 pp. Association Press, New York. Ministers will be grateful to Mr. Cheley, a Boys' Secretary with a long and successful experience, for this treasure house of stories, classified to illustrate the various aspects of sound and wholesome character, and tested for their power to impress boys.

Paul and the Printing Press, by Sara Ware Bassett. 218 pp. Little, Brown & Co., Boston. A capital story to put in the hands of boys of high school age. The hero of the tale publishes **The March Hare**, and learns incidentally from his experiences a lot about the history and art of printing, as well as lessons for success in life.

Dr. Wm. P. Pearce, of Cairo, Ill., the "Prayer Life" teacher, has held a conference with Baptist ministers of Nebraska in Grand Island College. He was one of a number of speakers. The printed report says, "Pearce knows God, and when he speaks one feels God." He is to hold a prayer conference in connection with evangelism in the Brooklyn United Presbyterian Church, Cleveland, Ohio, before Thanksgiving, and in the Baptist Church at Lincoln, Neb., after Thanksgiving. He cannot accept any more invitations till just before Easter.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

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<small>(hot)</small> <small>(5 fl. oz.)</small>	
<i>Green tea</i> —1 <i>glassful</i>	2.02 gr.
<small>(cold)</small> <small>(8 fl. oz., exclusive of ice)</small>	
<i>Coca-Cola</i> —1 <i>drink, 8 fl. oz.</i>61 gr.
<small>(prepared with 1 fl. oz. of syrup)</small>	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

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GENERAL INDEX—NOVEMBER

Any matter not numbered as an illustration is indexed herewith.

Absentee members153 Authority and response— McDowell123 Benevolences at Fort Scott 148 Best of Recent Sermons .179 Book-Shelf—Swanson178 Book, land of the127 Books on Landing of the Pilgrims151 Boys, organization for small150 Bulletins, from church153 Canvass for money, meth- odical149 Children's Thanksgiving sermon183 Church campaign, go-to- church150 Church's great business— Vance180 Confession155 Enemy, beware of the146 English, the king's159 Ethiopian and alarm clock, parable of126 Every member drive, three budget148 Every member drive, use this in147	Football team, praying155 Geography of Texts127 Heart of the world Land, the unique River, the unique Great Texts and their Treatment173 Harvest festival148 Homiletic Department179 Homiletic Year167 Honor system147 Illustrations from recent events162 Illustrations from recent literature—Swanson157 Illustrative Department157 Jewels in a crown, six183 Linen towels, parable of126 Members' opinions, seeking 149 Methods, basket of152 Methods Department145 Minute boys and girls151 Mission movies, results from151 Movies, Sunday School re- ward151 Parables of Saged the Sage 126 Pastor and money question —Gregg129	"Perfect peace"—Jowett ..179 Pilgrim illustrations160 Prayer Meeting Dept.176 Preachers' forum185 Presidential candidates .185 Reading circle, household 151 Religious Review of Re- views191 Salvation or petticoats, selling—Wallace133 Scouting for prayer meet- ing150 Sermon contest144 Sermon on giving150, 151 Sermonic illustrations— Banks165 Spiritual clinic151 Spiritual tonic146 Steel Strike and Inter- church Report136 Sunday evenings socials...150 Thanksgiving Day167 Thanksgiving Jubilee Serv- ice145 Thanksgiving offering146 Throne-ending errand—Co- wan182 Volunteer plan of raising money148 Why not?148
---	---	---

ILLUSTRATION INDEX

First figures below refer to illustrations; second to page numbers.

Angel and the iron gate -158 Book, eternally up-to- date 81-162 Business of U. S., who runs? 93-164 Children, talk to138-173 Christian Sadhu, the .. -157 Contrast, striking -159 Death stone into foun- tain of life103-175 Diamond field 92-164 Diet, a good steady 86-163 Distrusted, why are we? 89-163 Faith of a Christian student 91-164 False gods -157 Family altar -159 Forefathers' Day 79-161 God, hounds of101-166 God our conductor115-169 Good, source of all114-169 Good, unbought124-171 Grateful for what?116-169 Gratitude113-163 Heart's gratitude111-168 Honor, missing the77-160 Humanity, blessing for 97-165 Impartial, courage to be 85-162	Improvement, an126-171 King's curios105-166 Life's magnificat109-167 Life's supremacies ... -158 Living, interest in the 87-163 Mammon the spider .. 98-165 Man, all for a 88-163 Man who sticks104-166 Miracles, pair of mod- ern 99-165 Monument, the -161 Nation's strength, a ..110-168 Pilgrims made Thanks- giving Day, why?122-170 Post tenebras lux 78-161 Power, laying hold on 100-165 Praise all the way112-169 Praise, echoing134-172 Prosperity, greatest peril117-169 Reason, there was a .. -164 Rejoice, yet will I128-171 Restitution, belated .. -157 Saved through a glow- ing heart 90-163 Saviour, a great 94-164 Sculptor becomes bar tender102-166 Ship or seaplane 76-160 Singing or grumbling? 123-171	Speck, one small121-170 Stabilizer, the great .. 83-162 Stoker for Christ's Sake 84-162 Temptation, devil's last 120-170 Temptation, resist -158 "Thank you for being wounded" 95-164 Thankful for denials ..139-175 Thanksgiving, 1920130-172 Thanksgiving and the grumblers138-173 Thanksgiving, a refu- gee's125-171 Thanksgiving, a thor- oughfare132-172 Thanksgiving, crisis time131-172 Thanksgiving Day and religion127-171 Thanksgiving, fisher- men's133-172 Thanksgiving in ye olden time129-172 Thanksgiving, perpet- ual118-170 Thanksgiving, tercen- tenery119-170 Thanksgiving texts and themes108-167 Waste, save the 96-165 "Youth leads the way" 82-162
---	--	---

SCRIPTURE INDEX

First figures below refer to illustrations; second to page numbers.

Ex. 20:1 81-162 Deut. 6:1, 2 -159 1 Sam. 9: 1, 2 -182 Job 5:26 -174 Job. 23:12 86-163 Psa. 1 -159 Psa. 33:12110-168 Psa. 37:11 93-164 Psa. 40:4 85-162 Psa. 70:4109-167 Psa. 96:5 -157 Psa. 103:4 -183 Psa. 107:29, 30 83-162 Psa. 116:12111-168 Psa. 142:4 89-163 Prov. 20:29 82-162 Prov. 30:8 86-163 Eccl. 9:4 87-163 Isa. 26:3 -179 Isa. 33:16 86-163 Isa. 53:5 95-164 Isa. 53:10 -174	Isa. 54:3 93-164 Ezek. 3:18 92-164 Mal. 3:17 92-164 Matt. 5:5 93-164 Matt. 8:22 87-169 Matt. 9:38 92-164 Matt. 12:7 85-162 Matt. 22:32 87-163 Mark 4:39 83-162 Luke 19:8 -157 Luke 24:5 87-163 John 7:24 85-162 John 13:7 -173 John 17:19 -180 Rom. 1:1 84-162 1 Cor. 1:9 94-164 1 Cor. 2:5 91-164 1 Cor. 9:20 84-162 1 Cor. 9:25 92-164 1 Cor. 10:12 -158 Eph. 2:8 94-164 Phil 2:7 84-162	Phil. 3:8 -157 Phil. 4:6 83-162 1 Thess. 2:7 90-163 1 Thess. 3:5 90-163 1 Thess. 5:24 94-164 1 Tim. 4:8112-169 1 Tim. 4:12 82-162 1 Tim. 6:6 -175 2 Tim. 2:3 -175 2 Tim. 2:10 90-163 2 Tim. 3:16 81-162 2 Tim. 4:7 91-164 2 Tim. 4:13 -158 Titus 2:6 82-162 Heb. 5:2 90-163 Heb. 6:12 89-163 Heb. 13:5 91-164 Heb. 10:19, 20 95-164 James 4:17 89-163 2 Pet. 1:21 81-162 Rev. 5:9 95-164 Rev. 22:17 -174
---	---	---